10

THE *PROTESTANT RELIGION* IS A SURE FOUNDATION *AND* PRINCIPLE OF A True Christian, *AND A* GOOD SUBIECT, A Great Friend to HUMANE SOCIETY, AND A GRAND PROMOTER of all VIRTUES, Both CHRISTIAN and MORAL.

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To all Supreme Powers, by what Titles ſoever Dignified, or Diſtinguiſhed, i. e. *To* Emperors, Kings, Sovereign Princes, Republicks, &c.

TO You (Gods Vicegerents on Earth, over all perſons, whether Eccleſiaſtical or Temporal, next under God within Your own reſpective Dominions Supreme Governours;) I concieve fitteſt to Dedicate, and Direct the enſuing Papers; To You (Moſt Illuſtrious,) they addreſs themſelves, as to perſons moſt concern'd in the

Subject they treat about; whereby is endeavoured the Vindication of Gods Honour, wherein as his Vicegerents You are highly concern'd; alſo Your own Supreme Powers and Authorities, which in former Ages, (and yet ſtill in the Doctrinal part,) have been often Invaded by the Biſhop of *Rome*, and their Abettors, amongſt whom the *Jeſuites* have been ſtill in the front, as the principal champions againſt You; and for thoſe Biſhops from whom all Anti-Monarchical Principles have proceeded under the veil and cover of other Religions, — as *Quakers*, *Anabaptiſts*, *Independents*, &c. which ſeveral Sects have been abetted by ſeveral of the Roman Clergy, (thereunto Authorized and commanded by the Biſhops of *Rome*,) to prevent a Reformation amongſt themſelves (always a terrour to

Mr. *Edward Yildeſly* a Romaniſt, was railing againſt the Jeſuites to a friend (then) of theirs; ſaying, they were the Firebrands of the Chriſtian World; to whom his friend replyed thus. -- I muſt confeſs (Mr. *Yildeſly*) I am very much for the Jeſuites, for I am ſure, if it were not for them, the Church of *Rome* would ſoon be loſt, for they are the chiefeſt ſupporters of it

to them), and the better to divide the Reformed Churches over the World, according to that Maxim, *Divide & Impera*, — whereby they have not a little impeded the Christian Profession, in the Inlargement of the Kingdom of Christ, and thereby given occasion to the enemies of God (the *Turks*, &c.) to Blaspheme, and enlarge their Dominions and Territories; hereby the Isle of *Rhodes* has been lost, and *Candia* is in danger, to the eternal reproach of the Christian Profession; for while Christians are disjoined, the common Enemy takes the advantage, which by a happy Union, he would loose; and that this may be accomplished, is both the Prayer and Endeavour of the Author of the ensuing Papers.

To the READER.

I Hope thou wilt find in the enſuing Sheets, what is in the Front of the Book, i. e. *that the Proteſtant Religion* [*I mean the Church of* England,] *as it is eſtabliſhed by Law, is a ſure Foundation and Principle of a true Chriſtian, and a good Subject; a great friend to Humane Society, and a grand Promoter of all Virtues, both Chriſtian, and Moral.*

I will not trouble thee long in this place; I will only ſay on the Author's behalf, that it was not Vain-glory, but his Zeal to his Mother the Church of England,

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England, *his Prince, (true Defender thereof) and Country, that put him upon the ensuing Imployment; And if therein he hath done Service to Them, He has his aim.*

Vale.

1668.

A DIALOGUE:

BETWEEN *ORTHODOX* a ROYALIST, AND *CACODÆMON* one Popishly affected.

Orthodox. ELl met (Sir) a Saying of yours I have very often thought of.

Cacodæmon. "What is that "(Sir) I beseech you?

Ortho. That the Papists are, and always were the Kings best Subjects.

Caco. "I am still of that Opinion.

Ortho. If you be so, I am desirous (if your leisure will permit) that Systeme of yours may be the Subject of our present Discourse; For the truth is, I am quite of a contrary Opinion; this is an assured truth, one of us two is out of the way; and good Manners, as well as Charity and good Conscience, commands us to bring the Knight Errant into the right way; I am ready to hear your Argument, and I do hope the like patience for mine.

Caco. "Content, for I am very confident I am in the right "and do hope with little trouble to bring you over to be of my "Opinion

Ortho: Pray, be pleased to begin.

Caco. "I am ready; and thus I begin. Who, I pray, were "firmest for the late King during his Wars with the Long Par- "liament, were not the Papists? This is certain, none of them "were of the Parliaments Party; but many thousand of Prote- "stants fought against, and at the last brought His Sacred Head to "the Block, and so that Holy Martyr was put to Death by His "Protestant Subjects. Besides that, Who were they that Pre- "served Our present Sovereign in His greatest Hardships, in His "greatest Extremities, were they not the Papists? And none "of any Belief whatsoever, I am sure, are so ready as they "to serve Him now, and to Sacrifice their Lives and Fortunes "for Him.

Ortho. I percieve by your silence now, that you expect my Answer.

Caco. "I do, but not a Confutation, for what I have said, "is an Invincible and Infallible Truth.

Ortho. I hope to make you shortly of another Opinion; In the first place I will lay down for an Infallible Truth, That never any Protestant [*i. e* a Son of the Church of *England*] did ever his draw Sword against the King, or any other their Sove- reign Prince, since the Reformation, begun by King *Henry* the Eighth.

Caco. "Oh *Monstrum Horrendum!* Sure you do not be- "lieve what you say.

Ortho. Yes, and I'le prove what I say, thus; That the late Rebels, *Cromwel* (your Friend President *Bradshaw*) and the rest of those that were of their Party, were not Protestants (that is, they were not Sons of the Church of *England*) you may as well call those People Royalists, as Protestants, or Sons of the Church of *England*; Did they not overthrow the Hie- rarchy of the Church, as well as Monarchy? How then can you call them Protestants? When indeed they do not deserve (with- out a great deal of Charity) the name of Men, so Monstrous were their Actions? Thus much to vindicate Protestants, whose Tenet is this, That if their Sovereign were a Tyrant, and a *Turk*

(which

(which our Sovereign is far from, I thank God) yet in such a case we allow of no other Arms, than what the Primitive Christians did use against their Persecutors, that is, Prayers and Tears.

Caco. "Thus far I confess you have well proved, that Pro-"testants in a strict sense so called (*i. e.* true Sons of the Church "of *England*) may be very good Subjects, and that if they "deviate from their Loyalty to their Sovereign, it is not from "any ill Principle in their Religion, which they suck in with "their Milk; and that such deviations do rather proceed from "the ill Principles of Sin, and frailties of humane Nature; All "this I acknowledge for a great Truth; but what have you to say "against Papists, that they should not be as good Subjects, as "any the best Protestants in the World?

Ortho. In a word, the Rebellion of *Ireland*, accompanied with an universal Massacre, without distinction of all Ages and Sexes, which as it preceded the Rebellion of *England*, so did it also exceed it in Inhumanity and Bloodshed, and for ought I know might occasion the *English* Rebellion.

Caco. "I did expect no less from you, who are so great an "assertor of the Protestants, so much an adversary to the Papists, "and so Loyal to the Prince; but all this while I hear nothing "of any Principle in the Popish Religion, that should lead them "into such horrid actions, which I do by no means justifie.

Ortho. Have patience, and I shall give enough of that, you know what our Saviour said, *No man can serve two Masters*, which possibly might be a Prophecy of the Popes Sovereignty over the Kings and Potentates of the World; How can the Papists serve God, Honour the King, (which two are but one in reality) and Serve, Worship, and Obey the Pope? for he is (as our Saviour says) the other Master.

Caco. "Well enough; for the Pope (as the Papists tell "me) pretends to no other Sovereignty but in *Spiritualibus*.

Ortho. In *Temporalibus* also I assure you, and yet it is a wonder how an Opinion so Diametrically opposite to the Truth of God, delivered in the Scriptures, and the Doctrine of the Antients, both Councils and Fathers, should ever get up among such as profess Christianity; And surely, were not the Interests of the Court of *Rome* in greater esteem, than the Truths of the

Gospel, and the Peace of the Catholick Church, it were not possible that your Popes should be so presumptuous as to assume this Power, or the Doctors of *Rome* so impudent, as to assert it. For to inlarge a little on this particular, of such concernment to the peace of the Church, and all Christendom. Is it not St. *Peter's* Exhortation, 1 *Pet.* 2. 13. *Submit your selves to every Ordinance of Man, for the Lords sake*; to the King, as Supreme? and St. *Paul* is of the same mind, *Rom.* 13. 1. *Let every Soul be subject to the higher Powers*; and *v.* 5. *Wherefore ye must needs be subject, not only for wrath, but also for Conscience sake*; and St. *Chrysostom's* gloss upon the Text answers all your pretences against this Truth. *Etiamsi Apostolus sis, &c.* Although you be an Apostle, or an Evangelist, or a Prophet, yet you must be subject; And such was St. *Paul's* own practice, He submits himself to the judgement of *Felix*, *Acts* 24, and to *Festus*; and from him (*Acts* 25) makes his appeal to *Cæsar*, *Appellatio autem non nisi ad legitimum fit judicem.* And this incontrollable Power did the Primitive Christians acknowledge in their Emperours, and submit to it; though Heathens, Hereticks, and Persecutors. *Athanasius* being unjustly banished from *Alexandria* where he was Bishop, by *Constantius*, and afterwards falsly accused of Disobedience to his Decree, makes this mild defence to him though an *Arrian* and a Persecutor [*Epist. ad* Constantium] *Nequaquam restiti mandatis tuæ Pietatis*, &c. I no way resisted the Commands of your Piety; neither shall I ever endeavour to enter into *Alexandria*, till your Pietie give me leave. And thus St. *Augustin.* in *Psal.* 128. *Apostata erat* Julianus, *iniquus, Idololatra; milites tamen Christiani servierunt Imperatori*, &c. *Julian* was an Apostate, a wicked Man, an Idolater; yet the Christians obeyed him: when it concerns the cause of Christ, then indeed they acknowledged Him only, that was in Heaven; but when the Emperor commanded other things, they obeyed him. I may also ask by what Law the Pope can challenge this Power to himself, to dispose of the Temporal Affairs or Estates of Princes; Not by any humane Law: for the Prince is above the coactive or coercive Power of humane Laws, being *solo Deo minor*: If by Divine Law, let him shew any Text of Scripture, or Tradition of the Apostle; surely they are both against it; *The weapons of our Warfar* saith the Apostle [2 *Cor.* 10]

10] *are not carnal, but Spiritual*; and our Saviour determins against it, *Mat.* 20. 25, 26. *The Princes of the Gentiles exercise Dominion and Authority over them*; but it shall not be so among you; Hence St. *Hierom* [Epist. 3. ad *Heliodor.*] speaking of the King and the Bishop, *Ille nolentibus præest, hic volentibus.* The King hath Power over the refractory and disobedient; the Bishop over such as are willing to obey him; His Power compulsory, the Bishops but precarious. And thus the second General *Nicene Council*, *Acts* 3. discoursing of the Regal and Sacerdotal Power, speaks to the same purpose, *Sacerdos Cælestia curat; Rex autem legibus æquis & justis, omnia quæ in terris fiunt, procurat*; The Priest takes care for what may bring us to Heaven; The King by just and equitable Laws orders all Affairs in Earth. And this is answerable to the terms & boundaries of both powers which we see appointed by *Jehosaphat* [2 *Chron.* 19. 11.] Amariah Amarias *the chief Priest is over you in all matters of the Lord, and* Zebadiah *the Ruler* [or Prince] *for all the Kings matters*: If therefore the King be over all, and orders all Temporal Affairs by a supereminent and incoercible Authority, none may depose him from, or deprive him of his Temporals, either directly or indirectly, much less the Church or Pope whose Power is meerly Spiritual; and therefore the behaviours of your Popes have been Rebellious and Scandalous against Reason and Religion, against the Doctrine of the Scriptures, and the Practice of the Antient Christians, especially since *Gregory* the 7th. who seems to have been the first assertor and practicant in this intolerable presumption, not only Excommunicating (though that be more than St. *August.* will allow him,) when he tells us, *nec Rex, nec Multitudo Excommunicandi sunt* [*ut refert* Glass *in* Mat. 13.] but also dethroning and deposing the Emperour *Henry* the 4th. whereof he thus complains; *Ignominiam justineo ante inauditam*; I suffer a disgrace never before heard of. *Vide* Albertum Stadiensem *ad Annum* 1106.

Innocent the Third makes *Otho* (although a Rebel to his Prince) Emperour, and afterwards deposeth him, not because a Rebel, but because unprofitable to himself. *Honorius* the Third Excommunicates *Frederick* the Second, and deposeth him, which Sentence *Gregory* the Ninth, confirms, *Innocent* the 4th also. Of the Pride and cruelty of the Popes against this Emperour

vour *Frederick*; the King of *France* thus complained (as *Mat. Paris* tells the ſtory in *Hen.* 3.) *Quo Spiritu, vel auſu temerario Papa.* With what Spirit, with what daring raſhneſs did the Pope diſinherit, and depoſe from his Imperial dignity this worthy Prince, than whom a greater is not found among Chriſtians, nor yet his equal, *&c. de tranſgreſſionibus ejus.* Concerning his Faults objected, no credit is to be given to his Enemies, among whom the Pope is known to be principal: To himſelf he was always an harmleſs and good neighbour, neither have we ever found him faulty in his fidelity concerning Secular Affairs, or the Catholick Faith: We know he was a gallant Soldier in the Holy War, and boldly expoſed himſelf to all dangers both by Sea and Land; I find not ſo much Religion in the Pope, who when he ought to have promoted his Intereſts, and have defended him when he was abroad Fighting Gods Battels, did yet in his abſence wickedly endeavour to ſupplant and deſtroy him.

Boniface the Eighth threatens to depoſe *Philip* King of *France*, abſolving his Subjects from their Allegiance, and afterwards ſubjects him and his Kingdom to *Albert* the Emperour.

John 23d excommunicates *Ludovicus Bavarus*, *Benedict* the 12th confirms it, and then *Clement* the 6th depoſeth him.

I ſhall not trouble you with any more particulars, although I might further tell you of the Kingdom of *Navar* given from the *French* to the King of *Spain* by the Pope, of Our own Kingdoms of *England* and *Ireland* made feodatary to the Popes, ſometimes transferred to the *Spaniard*, other while to the *French*; of ſeverall of our Kings inthralled, our Nation involved in bloody Wars by theſe Papal Uſurpations: But I ſhall conclude with a Copy of the Grant made by Pope *Alexander* the 6th (Father to *Caſar Borgia*) of the *Indies* to *Ferdinando* King of *Spain*, and his Heirs for ever, wherein you may read at large the pride of the Popes in the Power they pretend to.

Caco. "I proteſt you aſtoniſh me, I pray be pleaſed to read "it over.

Orthod. I am ready ſo to do; Now I begin.

Alexander

Alexander *Bishop, Servant of the Servants of God; To Our most Dear beloved Son in Christ King* Ferdinando, *and to Our Dear beloved Daughter in Christ* Isabella *Queen of* Castile, Legion, Aragon, Sicily, *and* Granata, *Most Noble Princes, Greeting, and Apostolical Benediction.*

AMong other things acceptable to the Divine Majesty, and according to Our hearty desire, this certainly is the chief, That the Catholick Faith, and Christian Religion, especially in this our time, may in all places be exalted, amplified, and enlarged, whereby the health of Souls may be procured, and the Barbarous Nations subdued and brought to the Faith. And therefore whereas by the favour of Gods Clemency (although not with equal deserts) We are called to this holy Seat of Peter, and understanding You to be true Catholick Princes, as We have ever known you, and as your Noble and Worthy Facts have declared, in manner to the whole World, in that with all your study, diligence, and industry, You have spared no Travails, Charges, or Perils, adventuring even the shedding of your own Blood, with applying your whole Minds and endeavours hereunto, as your Noble Expeditions atchieved in recovering the Kingdom of Granata from the Tyrany of the Saracens in these our days, do plainly declare your Facts with so great Glory of the Divine Name; for the which, as We think you worthy, so ought We of Our own free will favourably to grant you all things, whereby you may daily with more fervent Minds, to the Honour of God, and the enlarging

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the Christian Empire, prosecute your devout and laudable purposes, most acceptable to the Immortal God. We are credibly informed, that whereas of late you were determined to seek, and find certain Islands and firm Lands, far remote and unknown, (and not heretofore found by any other,) to the intent to bring the Inhabitants of the same to Honour Our Redeemer, and to profess the Catholick Faith; You have hitherto been much occupied in the Expugnation, and Recovery of the Kingdom of Granata; by reason whereof you could not bring your said Laudable purpose to the end desired. Nevertheless, as it hath pleased the Almighty God, the foresaid Kingdom being recovered, willing to accomplish your said desire, You have not without great Labour, Perils, and Charges, appointed our well beloved Son Christopher Columbus (a Man certes well commended, as most Worthy and apt for such a matter) well furnished with Men, and Ships, and other necessaries, to seek by the Sea (where hitherto no Man hath sailed) such firm Lands and Islands far remote, and hitherto unknown, who (by Gods help) making diligent search, in the Ocean Seas, have found certain remote Islands, and firm Land, which were not heretofore found by any other, in the which (as is said) many Nations inhabit, living peaceably, and going naked, not accustomed to eat Flesh, and as far as your Messengers can conjecture, the Nations Inhabiting the foresaid Lands and Islands, believe that there is One God, Crestor in Heaven, and seem apt to be brought to the imbracing of the Catholick Faith, and to be indued with good manners; by reason whereof we may hope, that if they be well instructed, they may easily be induced to recieve the Name of Our Saviour Jesus Christ; We are further advertised, that the forenamed Christopher, hath now builded and erected a Fortress, with good Munition in

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one of the foresaid principal Islands, in the which he hath placed a Garrison of certain of the Christian Men that went thither with him, as well to the intent to defend the same, as also to search other Islands, and firm Lands remote yet unknown; We also understand, that in these Lands and Islands, is great plenty of Gold and Spices, with divers and many other pretious things of sundry kinds and qualities. Therefore all things diligently considered, (specially the amplifying and enlarging the Catholick Faith, *as it behoveth* Catholick Princes, *following the Example of your Noble Progenitors of Famous Memorie) you have determined by the favour of Almightie God, to subject unto you the firm Lands and Islands aforesaid, and the Dwellers and Inhabitants thereof, and to bring them to the* Catholick Faith.

We greatly commending this Your Godly and Laudable purpose in Our Lord, and desirous to have the same brought to a due end, and the Name of Our Saviour to be known in those parts, do exhort You in Our Lord, and by the recieving of Your Holy Baptism, whereby You are bound to Apostolical Obedience, and earnestly require You by the bowels of Mercy of Our Lord Jesus Christ, that when you intend for the Zeal of the Catholick Faith, *to prosecute the said Expedition, to reduce the People of the foresaid Lands and Island to the* Christian Religion; *You shall spare no Labours at any time, or be deterred with any perils conceiving firm Hope and Confidence, that the Omnipotent God will give good success to Your Godly Attempts; and that being Authorized by the Privilege of the Apostolical Grace, You may the more freely and boldly take upon you the Enterprise of so great a matter: We of Our own motion, and not either at Your request, or at the instant Petition of any other person,*

but of Our own meer Liberality, and certain Science, and by the fulneſs of Apoſtolical Power, do Give, Grant, and Aſſign to You, Your Heirs and Succeſſors, all the firm Lands, and Iſlands, found, or to be found, diſcovered, or to be diſcovered, towards the West *and* South, *drawing a Line from the* Pole-Arctick, *to the* Pole-Antarctick, (*that is,*) *from the* North, *to the* South, *containing in this Donation whatever firm Lands or Iſlands are found, or to be found toward* India, *or toward any other part whatſoever it be, being diſtant from, or without the foreſaid Line drawn a Hundred Leagues towards the* West *and* South *from any of the Iſlands which are commonly called* De Loz Azores, *and* Capo verd; *All the Iſlands therefore and firm Lands found, and to be found, diſcovered, and to be diſcovered, from the ſaid Line towards the* West *and* South, *ſuch as have not actually been heretofore poſſeſſed by any other Chriſtian King, or Prince, until the day of the Nativity of Our Lord Jeſu Chriſt laſt paſt from the which beginneth this preſent Year, being the Year of Our Lord* 1493, *whenſoever any ſuch ſhall be found by Your Meſſengers and Captains; We by the Authority of Almighty God, granted unto us in St.* Peter, *and by the Vicarſhip of Jeſus Chriſt, which We bear on the Earth, do for ever by the tenor of theſe preſents, Give, Grant, Aſſign unto You, and Your Heirs and Succeſſors (the Kings of* Caſtile *and* Legion) *all thoſe Lands and Iſlands, with their Dominions, Territories, and Cities, Caſtles, Towers, Places, and Villages, with all the Rights and Juriſdictions thereunto pertaining; Conſtituting, Aſſigning, and Deputing You and Your Heirs, and Succeſſors, the Lords thereof, with full and free Power, Authority, and Juriſdiction; Decreeing nevertheleſs by this Our Donation, Grant, and Aſſignation, that from no Chriſtian Prince, which actually*

ally hath poſſeſſed the foreſaid Iſlands, and firm Lands unto the day of the Nativity of Our Lord aforeſaid, their Right obtained to be underſtood hereby to be taken away, or that it ought to be taken away. Furthermore We Command You in the virtue of Holy Obedience (as You have promiſed, and as We doubt not you will do upon meer Devotion, and Princely Magnanimity) to ſend to the ſaid firm Lands and Iſlands, honeſt, Virtuous and Learned Men, ſuch as fear God, and are able to Inſtruct the Inhabitants in the Catholick Faith, *and good Manners, applying all their poſſible diligence in the Premiſſes; We furthermore ſtraitly Inhibit all manner of perſons, of what State, Degree, Orders, or Condition ſoever they be, although of Imperial Dignitie, under the pain of the Sentence of Excommunication, which they ſhall incur, if they do the contrary, that they in no caſe preſume without ſpecial Licence of You, Your Heirs, and Succeſſors, to Travel for Merchandizes, or for any other cauſe, to the ſaid Lands or Iſlands, found, or to be found, diſcovered, or to be diſcovered towards the* Weſt & South, *drawing a Line from the* Pole Arctick, *to the* Pole Antarctick, *whether the firm Lands or Iſlands, found, or to be found, be ſcituate towards* India, *or towards any other part, being diſtant from the Line drawn a Hundred Leagues towards the* Weſt, *from any of the Iſlands commonly called* De Loz Azores, *and* Capo Verd; *Notwithſtanding Conſtitutions, Decrees, and Apoſtolical Ordinances, whatſoever they are, to the contrary, in Him, from whom Empires, Dominions, and all good things do proceed, truſting that Almighty God directing Your Enterpriſes, if You follow Your Godly and Laudable Attempts, Your Labour and Travels herein ſhall in ſhort time obtain a happy end, with Felicitie and Glory of all Chriſtian People. But*

But foraſmuch as it ſhould be a thing of great difficulty, theſe Letters to be carryed to all ſuch places as ſhould be expedient; We Will, and of like Motion and Knowledge do Decree, that whitherſoever the ſame ſhall be ſent, or whereſoever they ſhall be received, with the Subſcription of a Common Notary thereunto required, with the Seal of any perſon Conſtitute in Eccleſiaſtical Dignitie, or ſuch as are Authorized by the Eccleſiaſtical Court, the ſame Faith and Credit to be given thereunto in Judgement, or elſewhere, as ſhould be exhibited to theſe preſents.

Let no Man therefore whatſoever Infringe, or dare raſhly to contrary this Letter of Our Commendation, Exhortation, Requeſt, Donation, Grant, Aſſignation, Conſtitution, Deputation, Decree, Commandment, Inhibition and Determination; and if any ſhall preſume to attempt the ſame, let him know that he ſhall thereby incur the Indignation of Almighty God, and his Holy Apoſtles Peter, *and* Paul.

Given at *Rome* at St. *Peters*, in the Year of the Incarnation of Our Lord 1493, the Fourth Day of the Nones of *May*, the Firſt Year of Our Popedome.

Caco.

Caco. "You have made me more than half a Chriſtian; for "now I percieve that they (I mean the Papiſts) yield in ſome "things to us, till they get us in their clutches, and then with "them not to believe all, (even all their Fopperies) is to believe "nothing at all; ſo that in ſuch a caſe (with the Arch-Biſhop of "*Spalato*) they will perſecute one with Fire and Sword, if in "the leaſt they ſeem to retract; if therefore you have any thing "to ſay to confirm me in my new-taken reſolutions, pray pro-"ceed; for I am ready to hear you.

This Arch-Biſhop of *Spalato*, did leave the Church of *Rome*, and came over to us; but (upon great promiſes of Worldly preferments) returned back to his former errors, like a Dog to his vomit, or like a Sow that is waſhed, to her wallowing in the mire; yet notwithſtanding all this, and fair promiſe of fair uſage, he was burnt by them for an Heretick.

Ortho. In obedience Sir to your ſo lawful deſires, I am ready to give you the ſatisfaction you now require; to add therefore to what I have already urged, I ſhall a little inſiſt upon one particular, in the beginning of our diſcourſe, and that is, where you plead ſo much, that no Papiſt ever was againſt the Late, or Our preſent King; You are (Sir) now convinced, as you have already declared; what therefore I now ſay, is rather to Confirm, than Confute you, becauſe you are now one of us. And thus I begin.

The Rebellion of the *Iriſh* is already mentioned, therefore no more of that; But I ſhall give you this further Inſtance: upon His Majeſties Reſtauration, it was obſerved, that when the Army (formerly Rebellious) were injoined to take the Oaths of Supremacy and Allegiance, that in every Troop of Horſe, and Foot-Company, one Man, or more did refuſe to take thoſe Oaths; at firſt that refuſal, was attributed to the Republicarian or Anti-Monarchical humour, and diſpoſition; but upon further inquiry and diſquiſition, it was found out, that thoſe perſons ſo refuſing to Swear, were Papiſts, and more than that Roman Prieſts. And this leads me to another Story, I concieve proper to relate unto you, and that is concerning a ſuppoſed Quaker, under the habit of a Cobler, that was a Tub-Preacher; famous he was a long time during the Rebellion, but by ſome that had been Travellers in Popiſh Countries, was detected to be a Romiſh Prieſt, and thereupon was forced to flie.

Caco. "Sir, I thank you for this addition, this puts me in "mind of ſomething of this nature, which (I have heard) was "diſcovered by Famous Dr. *Hammond*, (which as I take it) was "thus: This Worthy Divine was reading a piece of *Chryſoſtome*. "in a Bookſellers Shop, two Men, in the habit of Soldiers, (be-

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" ing in the Shop,) one of them looks over the Doctors ſhoulder " into that Book, and turns the Greek into Engliſh, with as much " eaſe as if he had read Engliſh; the Doctor being a little ſur- " priſed, turns about to the Tranſlator, ſaying, I did not expect " to ſee ſuch a Scholar in that habit; (Sir, ſays the ſeeming " Soldier or Fanatick) you are miſtaken, for I am no Scholar; " 'tis true I underſtand all Languages, but that is by the gift of " the Spirit, not attaind unto by Induſtry, or Humane Learning. " Hereupon the Doctor tries him in all Learned Languages, and " finds his Soldier exact in all of them; at laſt he tries him in " Welſh, and there the Spirit of Darkneſs forſakes his Diſciple, " and leaves him in the dark it ſeems; for that time (at leaſt) the " Church of *Rome* (for this Militant Gent. was a Roman Prieſt) " wanted a Miracle to underſtand Welſh, for the ſupport of his " Doctrine; ſo Truth overcame a Lie.

Orthod. I have heard that Story you now relate; I am glad to ſee things of this nature ſo well imprinted in your memory, I ſhall ever account our preſent meeting happy, ſince it hath wrought ſo good an effect upon you; What our Saviour enjoined St. *Peter* upon his Converſion, every perſon ſo Converted is to imitate; When thou art converted, ſtrengthen thy Brethren, is Our Saviours Precept, and to our Powers we are obliged to obſerve it. And therefore now being diſabuſed your ſelf, I make no doubt but you will diſabuſe others; and ſo (Noble Convert) fare you well for this time.

Caco. " Pray (Sir) let's not part yet, but give me leave to " ask you ſome Queſtions as concerning the Sacrament, and " ſome other things, whereby we may confirm one another in " the right Orthodox way.

Ortho. I am willing to wait your own leiſure, and give you what ſatisfaction I can; and being you are pleaſed to mention the Sacrament, I will relate to you a Story I met withal lately in a Book of Travails, writ by one who had been a Romiſh Prieſt; In ſhort, his words are theſe. —— One day as I was ſaying Maſs after the Conſecration of the Bread, being with my Eyes ſhut at the Mental Prayer, (which the Church of *Rome* calls her *Memento* for the Dead) there came from behind the Altar a Mouſe, which coming about, came to the very Bread or Wafer-God of the Papiſts, and taking it in his Mouth, ran away

away with it, not being percieved by any of the People who were at Mass, for that the Altar was high, and the People below it; but as soon as I opened my Eyes to go on with my Mass, and perceived my God stoln away, I looked about the Altar, and saw the Mouse running away with it, which on a sudden did so stupify me, that I knew not well what to do or say; I thought if I should take no notice of the mischance, and any body else should, I might be questioned by the Inquisition; but if I should call to the People to look for the Sacrament, I might be but chidden and rebuked for my carelesness, which I thought might be more easily born, than the rigour of the Inquisition; whereupon I turn'd my self to the People, and call'd them to the Altar, and told them plainly, that whilst I was in my *Memento* Prayers and Meditations, a Mouse had carryed away the Sacrament, and that I knew not what to do, unless they would help me to find it out again; the People called a Priest that was at hand, who presently brought in more of his Coat, and as if their God by this time had been eaten up, they presently prepare to find out the Thief, as if they would eat up the Mouse, that had so assaulted and abused their God; They lighted Candles and Torches to find out the Malefactor, in his secret and hidden places of the Wall, and after much searching and enquiry for the Sacrilegious beast, they found at last in a hole of the Wall, the *Sacrament* half eaten up, which with great joy they took out, and as if the Ark had been brought again, from the *Philistines* to the *Israelites*, so they rejoyced for their new found God, whom with many Lights of Candles and Torches, with joyful and solemn Musick, they carryed about the Church in Procession; my self upon my knees shaked and quivered, for what might befall me, expecting my Doom and Judgement; and as the Sacrament pass'd by me, I observed the marks and signs of the Teeth of the Mouse, as they are to be seen in a piece of cheese gnawn and eaten by it. This struck me into such a terrour, that I called to my best Memory all Philosophy concerning Substance and Accident, and resolved within my self, that what I saw gnawn, was not an Accident, but some Real Substance, eaten and devoured by that Vermin which certainly was fed and nourished, by what it had eaten. Philosophy well teacheth, *substantia cibi (non accidentis) convertitur in substantiam alitis*;

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The Subſtance, (not the Accident of the food or meat) is converted and turned into the Subſtance of the thing fed by it and alimented; Now here I know that this Mouſe had fed upon ſome Subſtance, or elſe how could the marks of the Teeth ſo plainly appear? But no Papiſt will be willing to anſwer, that it fed upon the Subſtance of Chriſts Body; *ergo*, by good conſequence it follows, that it fed upon the Subſtance of Bread; [and ſo Tranſubſtantiation here in my judgement was confuted by a Mouſe,] which mean and baſe Creature God choſe to convince me of my former error, and made me now reſolve, upon what many years before I had doubted, that certainly the Point of Tranſubſtantiation taught by the Church of *Rome*, is moſt Damnable and Erroneous; For beſides what before I have obſerved, it contradicts that Philoſophical Axiom, teaching that *duo contradictoria non poſſunt ſimul, & ſemel, de eodem verificari*, two contradictories cannot at once and at the ſelf ſame time, be ſaid and verified of the ſame thing; but here it was ſo: for here (in *Romes* Judgement and Opinon) Chriſts Body was gnawn and eaten, and at the ſame time the ſame Body in another place, and upon another Altar, in the hands of another Prieſt, was not eaten and gnawn; therefore here are two contradictories verified of the ſame Body of Chriſt, *viz.* it was eaten and gnawn, and it was not eaten and gnawn: Theſe Impreſſions at that time were ſo great in me, that I reſolved within my ſelf, that Bread really and truly was eaten upon the Altar, and by no means Chriſts Glorious Body which is in Heaven [the Heavens muſt contain him (as it is in the New Teſtament) till his laſt coming,] and cannot be on Earth, ſubject to the hunger and violence of a Creature.

The ſame Author upon the finding in a Cave a Heathen Image, worſhipped by the Idolatrous *Indians* for a God, relates this Story.

In *Mexico* were many of the chief of that place outwardly very fair tongued, liberal and very free handed to the Church, much devoted to the Saints, great Feaſters on their days, and yet in ſecret great Idolaters; but it pleaſed God to make me his Inſtrument to diſcover and bring to light the ſecrecy of their hidden works of Darkneſs, which it ſeems the privacy of a thick Wood, and Mountain, had for many years hid from the Eyes of

of the World; Some of these being in the company of better Christians, drinking hard of their Drink called [*Chica*] boasting of their God, saying, that he had Preached unto them better than I could Preach; Nay that He had plainly tould them, that they should not believe any thing that I Preached of Christ, but follow the Old way of their Forefathers, who Worshiped their God aright; but now by the Example of the *Spaniards* they were deluded, and brought to Worship a false God: The other Christians hearing this, began to wonder, and inquire of them where that God was, and with much ado, promising to follow their ways, and their Gods, got out of them, the Place, and Mountain where they might find him; though this in their Cups were agreed upon, yet in soberness thought better upon what they had promised, slighted what before in drinking they heard; But this was not kept so close, but that it came to the Ears of a *Spaniard* in the Valley, who finding himself touched in Conscience, came to *Mexico* to Me, and tould Me what he heard, that some *Indians* of that Town followed an Idol, and boasted that he had Preached unto them against my Doctrine, and for the ways of the former Heathens. I thanked God that he was pleased to undermine the secret works of Satan, and desired the *Spaniard* to tell me by whom he came to know of this; He told me the *Indians* Name from whom he had it, and that the said *Indian* was afraid to discover the *Indians*, and to tell me of it; I sent for the Indian, who confessed unto me before the *Spaniard*, that he had heard such a thing, but knew that if he did discover the *Indians*, They, with the power of the Devil would do him much harm; I told him, if he were a true Christian, he ought to fight against the Devil, and not to fear him who could do him no harm, if God were with him, and he closed by Faith with Christ; and that the Discovery of that Idol, might be a means for the Converting of the Idolaters, when they shall see the small power of their God against the true God of the Christians; I told him plainly, that if he did not tell me who the *Indians* were, and where the Idol was, that I would have him to *Guatalema*, and there make him discover what he knew: Here the *Indian* began to tremble, and told me the *Fuentes* had boasted of such an Idol, whom they called their God, and gave some signs of a Fountain, and a Pine-tree at the mouth of a Cave in such a Mountain; I

asked him if he knew the place, or what kind of Idol it was; he told me that he often had been in that Mountain, where he had seen two or three Springs of Water, but never was in any Cave. I asked him if he would go with me, and help me to find it out; He refused still, fearing the Idolaters, and wished me not to go, for fear if they should be there, they might kill me, rather than be discovered: I answered him, that I would carry with me such a Guard, as should be able to defend against them, and my Faith in the true living God, would secure me from the false God; I resolved therefore, with the *Spaniard*, to go to search out the Cave the next day, and to carry with me three or four *Spaniards*, and my Blackmore *Miguel Dalva*; And that *Indian*; I told him I could not suffer him to go home to his House that day, for fear he should discover in the Town my design and purpose, and so we might be prevented by the Idolaters, who certainly that night would take away their Idol. The *Indian* still refused, till I threatned to send for the Officers of Justice, and to secure his person; with this he yielded, and that he might have no discourse with any body in the Town, nor with the Servants of my House, I desired the *Spaniard* to take him home to his House, and to keep him there close that day and night, promising to be with him next morning; that day I rid to *Pinola* for the Blackmore *Miguel Dalva*, and brought him to *Mexico* with me, not telling him what my intent was; I went also to four neighbouring *Spaniards*, desiring them to be in readiness the next morning, to go a little way with me, for the Service of God, and to meet me at such a neighbours House; and that if they would bring their Fowling-Pieces, we might chance to find some sport where we went, and as for provision of Wine and Meat, I would provide sufficiently: They promised to go with me, thinking that although I told them it was for the Service of God, my purpose only was to hunt after some wild Deer in the Mountains; I was glad they Construed my Action that way, and so went home, and provided that night a good Gammon of Bacon, some Fowls rosted, cold, and other boyled, well Pepper'd and Salted for the next days work; Where I had appointed my *Indian* to be kept, I met with rest of my company, and from thence we went together to the place of the Idolaters Worshiping, which was some six Miles from *Mexico*, towards the Town of St. *John Sacate Sacatepeques*;

calepeques; when we came into the Wood, we presently met a deep *Barranca*, or Bottom, where was a Running, which encouraged us to make a diligent Search, but nothing could be found; from thence we ascended up out of the *Barranca*, and found (after much time spent) a Spring of Water, and look'd carefully about it, but could find no Cave: Thus in vain we searched till the Evening, and fearing least we might lose our way, and Our selves, if the Night overtook us; My Friends began to speak of returning homewards, but I considering that as yet we had not gone over one half part of the Wood; and to go home, and come again, might make us to be noted, and spoken of; We thought it our best course to take up our lodgeing that Night in the Wood, and in that Bottom which we first searched, where was good Water for to drink, *Chocalatte*, and warm lying under the Trees, and so in the Morning to make our second search. The company was very willing to yield unto it, and the calm Night favoured our good Intentions. We made a Fire for our *Chocolatte*, and supped exceeding well of our cold Meat, and spent most part of the night in merry discourse, having a watchful Eye over our *Indian*, least he should give us the slip, and committing him to the charge of *Miguel Dalva*, in the Morning we Prayed unto God, beseeching to guide us that day in the work we went about, and to discover unto us the Cave of Darkness and Iniquity, where lay hid the Instrument of Satan, that so by his discovery, glory might be given unto our true God, and shame and punishment brought upon his Enemies; We entred again into the thick Wood up a steepy Hill, and having searched all the South side of it, we went on to the North side, where we found another deep descent, which we began to walk down, looking on every side, and not in vain, for almost half a Mile from the top, we found some Marks of a way that had been used and trodden, which we followed till we came to another Spring of Water; We searched narrowly about it, and found some pieces of Earthen Dishes and Pots, and one piece of a Chafing-dish, such as the *Indians* use to burn Frankincense in, in the Church before their Saints; We verily imagined that these were pieces of some Instruments wherewith the Idolaters performed their duty unto their Idol, and we were the more comforted, for that we knew the Earthen Ware had been made

in *Mexico*, the Pine-tree which immediatly we discovered, confirm'd our hopes; when we came unto it, we made very little more search, for near at hand was the Cave which was dark within, but light at the Mouth, where we found more Earthen Ware with Ashes in them, which assured us of some Frankincense that had been burnt; We knew not how far the Cave might reach within; nor what might be in it; and therefore with a Flint we struck Fire, and lighted a couple of Candles, and went in, at the entring it was broad, and went a little forward; but when we were in, we found it turn on the left hand towards the Mountain, and not far; for within two Rods we found the Idol standing upon a low Stool, covered with a Linen Cloth; the Substance of it was Wood, black, shining like Jet, as if it had been parched or smoaked; the Form was of a Mans Head unto the shoulders, without either Beard or Mustachio's, his Look was grim, with a wrinkled Forhead, and broad startling Eyes; We feared not his frowning look, but presently seized upon him; and as we lifted him up, we found under him some single Rials which his favourites had offered unto him, which made us search more diligently the Cave, and it was not amiss, for upon the ground we found more single Rials, some Plantines, and other Fruits, Wax Candles half burn'd, pots of Maize, one little one of Honey, little Dishes wherein Frankincense had been burn'd, whereby I percieved the Idolaters and Christians both agree in their Offerings; and had I not been informed that they called this their Idol God, I could have blamed them no more than the rest of the Towns, who Worship, kneel before, and offer such Offerings to their Saints made of Wood, and some no handsomer than was this Idol, which I expected might have been some Beasts shape; but being the shape and form of a Man, they might have named him by the name of some Saint, and so some way might have excused themselves, which they could not do, nor would they do it; in that they persisted in this Errour, that he was their God, and had spoken, and Preached unto them; and being afterwards asked by me, whether it were the Picture of any Saint, such as were in *Mexico*, and other Churches; they answered no, but that he was above all the Saints in the Country. We were very joyful to see that we had not spent our time in vain, we cut down boughs of Trees,

Trees, and filled the Cave with them, and ſtopt the Mouth of it up, and came away, making the *Indian* that went with us carry the Idol on his back, wrapped up in Cloths that it might not be ſeen or perceived as we went, I thought it fit to delay the time till night, and then to enter into *Mexico*, that the *Indians* might ſee nothing; ſo I ſtaid at one of the *Spaniards* Houſes till it were late, and deſired him to warn from me all the *Spaniards* thereabouts to be at *Mexico* Church the next Sabbath (fearing leaſt the Idolaters might be many, and riſe up againſt me) that I had ſomewhat to ſay to them and their Blackmores, concerning their Sodalities, for I would not have them know of the Idol, till they heard of it, and ſaw it in the Church, leſt it ſhould come to the *Indians* hearing, and ſo the Idolaters might abſent themſelves: At night I took my *Indian*, and *Miguel Dalva* with me, and went home, and ſhutting up the Idol in a Cheſt till the next Sabbath, I diſmiſs'd the *Indian*, charging him to ſay nothing, for he knew if he did, what harm might come to him from the Idolaters; and I knew few words would now ſuffice for that he feared himſelf, if it ſhould be known that he had been with me; I kept *Miguel Dalva* with me, who was deſirous to ſee the end of the buſineſs, and prepared my ſelf againſt the next Sabbath, to Preach upon 3 *v.* of the 20 *Chap.* of *Exodus*, *Thou ſhalt have none other gods before Me*; though it were a Text nothing belonging to the Goſpel of the day, from whence commonly, in the Church of *Rome*, the Texts and Subjects, and Sermons are deducted; but I judged the Text moſt ſeaſonable for the preſent occaſion. On the Sabbath-day in the morning, when the Pulpit was made ready, by him that had care of the Church and Altars, I cauſed *Miguel Dalva* to carry under his Cloak the Idol, and to leave it in the Pulpit, on the ground, that it might not be ſeen, till ſuch time as I ſhould think fit in my Sermon to produce it, and to watch about the Church till the Congregation came in, that none might ſee it, or take it away. Never was there a greater reſort from abroad to that Church, than that day of *Spaniards* and *Black-Moors*, who by the warning I ſent unto them, expected ſome great matter from me: and of the Town very few were abſent: The *Fuentes*, and all the reſt that were ſuſpected to be that Idols Favourites (little thinking that their God was

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brought from his Cave, and now lay hid in the Pulpit to ſhame them) came alſo to the Church. I commanded *Miguel Dalva* to be himſelf near the Pulpit, and to warn thoſe *Spaniards* that knew the buſineſs, and ſome more *Black-Moors* his friends, to be alſo near the Pulpit-ſtairs.

Thus, Maſs being ended, I went up to Preach; when I rehearſed the words of my Text, I perceived both *Spaniards* and *Indians* began to look one upon another, as not being uſed to Sermons out of the Old Teſtament: I went on laying open this Command of God, for having no other gods before him, ſo that the Doctrine might ſeem to convince all that were there preſent, as well Saint-Worſhippers as indeed that Idols Worſhippers, if the cauſe of my Preaching upon that Subject had not diverted their eyes from themſelves, to behold their own guiltineſs of Idolatry, and to look only upon thoſe who worſhipped a piece of wood for a god, and not as they did for a Saint (which yet in my judgment are much alike.) After I had ſpoken what I thought fit, concerning that horrible Sin, and ſhewed that no Creature could have the power of God (who was the Creator of all things) neither could do good or harm without the true living Gods Commiſſion, eſpecially inanimate Creatures, as Stocks and Stones, who by the hand and workmanſhip of man might have eyes, and yet were dead Idols, and ſee not; might have ears and not hear, might have mouths and not ſpeak, might have hands and not work, nor help and defend with them ſuch as worſhipped them, and bowed down unto them. Thus having half finiſhed my Sermon, I bowed my ſelf down in the Pulpit, and lifted up the black, grim and ſtaring Divel, and placed that *Dagon* on one ſide of the Pulpit, with my eyes fixed upon ſome of the *Fuentes*, and others, who I perceived changed their colours, bluſh'd and were ſore troubled, looking one upon another: I deſired the Congregation to behold what a god was worſhipped by ſome of them, and all to take notice of him, if any knew what part of the Earth was the Dominion of this god, or from whence he came, I told them that ſome had boaſted that this piece of wood had ſpoken, and preached againſt what I had taught of Chriſt, and that therefore he was worſhipped by them for a god, and they had offered Mony, Hony, and of the Fruits of the Earth

unto

unto him, and burnt Frankincenſe before him, in a ſecret and hidden Cave under the earth, ſhewing thereby that they were aſhamed to own him publikely; and that he lurking in the darkneſs of the earth, ſhewed certainly that he belonged to the Prince of Darkneſs: I challeng'd him there in publike to ſpeak for himſelf, or elſe by his ſilence to ſhame and confound all his Worſhippers; I ſhewed them how being but wood he had been made and faſhioned by the hands of Man, and therefore was but a dead Idol. I ſpent a great deal of time arguing with him, and defying Sathan who had uſed him as his Inſtrument, daring the Divel himſelf to take him from that place which I had confined him to, if he could; to ſhew what little power he or Sathan had againſt my Faith in Chriſt; after much arguing and reaſoning according to the ſhallow capacity of the *Indians* there preſent, I told them that if their god had power to deliver him from that execution which I had intended againſt him (which was there publikely to have him cut in pieces and burnt) they ſhould not believe the Goſpel of Jeſus Chriſt; but if they ſaw no power in him againſt me, the weakeſt Inſtrument of the true living God, then I beſeeched them to be converted unto that true God, who Created all things, and to embrace Salvation by his Son, the only Mediator and Saviour Jeſus Chriſt, and to renounce and abjure from that time all Heatheniſh Idolatry of their Fore-fathers, aſſuring them for what was paſt I would intercede for them, and ſecure them from what puniſhment might be inflicted upon them by the Preſident and Biſhop; and if they would come to me I would ſpend my beſt endevours, for the helping and furthering of them in the way of Chriſtianity.

And thus concluding without naming any perſon, I went down out of the Pulpit, and cauſed the Idol to be brought after me, and ſending for an Axe, and for two or three great pans of Coals, I commanded him to be hewen in very ſmall pieces, and to be caſt in the fire, and burnt before all the People in the midſt of the Church: The *Spaniards* cryed out joyfully, *Victor*, *Victor*; and others repeated, *Gloria à noſtro Dios*, Glory to our God: The Idolators held their peace and ſpake not then a word, but afterwards they acted moſt ſpitefully againſt me, and conſpired day and night to get me at ſome advantage and

to

to kill me; I writ to the Presidents of *Guatalema*, informing of what I had done, and to the Bishop (as an Inquisitor to whom such cases belong) to be informed from him what course I should take with the *Indians*, who were but in part yet discovered unto me, and those only by the relation of one *Indian*; from both I received great thanks, for my pains in searching the Mountain, and finding out the Idol, and for my zeal in burning of it. And as touching the *Indian* Idolaters, their counsel to me was, that I should further enquire after the rest, and discover as many as I could, and endeavour to convert them to the knowledge of the true God, by fair and sweet means, shewing pity unto them for their great blindness, and promising them upon their repentance pardon from the Inquisition, which, considering them to be but new Plants, useth not such rigour with them as it useth with the *Spaniards*, if they shall fall into such horrible Sins: This advice I followed, and sent privately for the *Fuentes* to my Chamber, and told them how merciful the Inquisition was unto them, expecting their conversion and amendment; they seemed somewhat stubborn and angry for that I had burned that God, whom not only they, but many others in the Town, and also in the Town of St. *John Sacatepeques*, did worship; I used reasons to perswade them, no honour was due to it, as unto a God. But one of them boldly replyed, *That they that knew it was a piece of wood, and of it self could not speak, but seeing it had spoken (as they were all witnesses) this was a miracle whereby they ought to be guided, and they did verily believe that God was in that piece of wood, which since the speech made by it was more than ordinary wood, having God himself in it, and therefore deserved more Offerings and Adoration than those Saints in the Church, who did never speak unto the People.* I told them that the Divel rather had formed that speech (if any they had heard) for to deceive their Souls, and lead them to hell; which they might easily percieve, from the Doctrine which I was informed he had preached against Christ, the only begotten Son of God, whom the Father loveth, and in whom he is well pleased, and against whom he certainly would not speak in that Idol. Another answered boldly, *Our Forefathers never knew what Christ was, until the* Spaniard *came into the Countrey, but they knew there were gods, and did*

did worſhip them, and did ſacrifice unto them, and for ought they knew, this god of theirs belonged in old times to their Forefathers, and theirs was the Old Religion, and Chriſtians were Hereticks and Innovaters.

And thus (Sir) you ſee thoſe ſame Arguments made uſe of by theſe Heathens, which the Champions of the Church of *Rome* take up againſt the Proteſtant Religion: For do they not call it an Innovation? Do they not, with theſe Heathens, plead Antiquity? Do they not call us Innovaters, as theſe Heathens do the *Spaniards*; and with them again plead the Religion of their Forefathers; and the Papiſts beſtow the ſame Epithetes upon King *Henry* the Eighth, King *Edward* the Sixth, *Luther*, *Calvin*, and other Reformers from the errours of the Church of *Rome*? You ſee (Sir) again how theſe Idolaters in pleading for their Idol, plead, juſt as Papiſts do for worſhipping of Saints, which makes it impoſſible for a Papiſt to confute an Idolater: As Popery does alſo by this means prevent the converſion of the *Jews*, who, however in former Ages much given to Idolatry, are now the greateſt Sticklers againſt it of any People under Heaven.

Caco. "Sir, I give you many thanks for theſe two Stories, "I find my ſelf much edified by them: The truth is, when you "and I firſt met, I did not expect what I now find, and muſt "confeſs to you two great Truths; the firſt, that I was inclining "you know where, *i. e.* to Popery; the ſecond, that your di-"ſcourſes have made me as firm a Proteſtant, as your ſelf.

Ortho. I give God thanks with all my heart for this good progreſs; it ſhall be my prayer that you may be happy both here and hereafter. Shall we now part?

Caco. "With your good leave (Sir) let us continue a while "together, for if I may not be too troubleſom to you, I "would let you know, what I heard urged by a learned Papiſt "out of the *Pſalms*, to maintain their Doctrine of Merit and "Interceſſion by Saints to God. Will you give leave, Sir? For "elſe I ſhould not dare to proceed.

Ortho. With all my heart (Sir) I pray you go on.

Caco. "The 1 *verſe* of the 132 *Pſalm* was quoted, the "words are theſe (*Lord remember* David *and all his troubles.*) "as alſo the 10 *verſe* of the ſame *Pſalm* (*For thy ſervand* Da-"vid's *ſake turn not away the preſence of thine Anointed.*) He

" ſaid this *Pſalm* was compoſed after the Death of King *David*, " and therefore concludes, that here the Prophet is made an " Interceſſor to God: I beg therefore your thoughts, as to this " particular.

Ortho. You ſhall be obeyed, and do conceive it no difficult matter to anſwer it; and thus I begin, In the firſt place, I know nothing to the contrary, but that this *Pſalm* was compoſed by King *David* himſelf, and though this might ſerve for an anſwer, yet for the preſent we will ſuppoſe ſome body elſe was Author of it after the Death of King *David*.

All along in the Old Teſtament, we meet with many Promiſes for future Times and Ages; the firſt Promiſe was to *Adam*, immediately after his fatal Lapſe, where the Meſſiah was firſt of all promiſed, and ſo from time to time, as the Church of God was in any affliction, it was ſupported by Promiſes. It would be too long to inſert all thoſe Promiſes here; whoever has an inclination to be well acquainted with thoſe Promiſes of God to his Church, let him be pleaſed to read the Old Teſtament, for the Promiſe of the Meſſiah and other benefits of inferiour conſequence; and New Teſtament, for what concerns Chriſtianity. King *David* (who in this *Pſalm*, *Romes* Stickler would make an Interceſſor between God and man) had many Promiſes (as *Adam* and others) made unto him beneficial to the Church of God; therefore when the Church (or Servants of God) was in any ſtreights, God was thereupon minded of his Promiſes; not that God ſtood in need of theſe *Memorandums*, but hereby the Church, *i. e.* the faithful Servants of God, did ſupport themſelves and their holy Faith, with the remembrances of theſe Promiſes of God to King *David* and others; and ſo we Chriſtians are ſupported in our greateſt exigences, with this Promiſe of Chriſt to his Church, that the gates of Hell ſhall not be able to prevail againſt it; and therefore whoever thinks theſe two *verſes* (the firſt and the tenth) of this *Pſalm*, to confirm the *Romiſh* Doctrine of praying to Saints, and making them Interceſſors, is very much miſtaken; for (ſays our Saviour) *Come unto Me*, [this *Me* has an Emphaſis in this place] *all ye that are heavy loaden, and I will refreſh you*; in another place ſays our Saviour, — *I will pray unto the Father for you*; what need we then to deſire the interceſſion and mediation of any other, than Jeſus Chriſt

Christ, the Saviour, Mediator and Intercessor, of and for the whole world? And as it is in the 130 *Psalm*, the last *verse*, *And he shall redeem* Israel *from all his Sins*— He it is only can do it, and not Saints or Angels, who are but our fellow Creatures, and did evermore refuse worship and adoration, wherever it was offered unto them; many instances of this we have both in the Old and New Testaments.

Caco. "I do confess I have very much trespassed upon your pa-"tience, one word more (Sir) and I have done; there is one thing "urged by the Papists which does a little weigh, and that is this, "— the Papist urges thus against the Protestants, *You* (say they "to the Protestants) *do acknowledge that Papists may be saved*, i.e. "*that there is Salvation in our Church*; *we hold* (say the Papists) "*that there is no Salvation out of the Pale of the* Roman *Church*; "*therefore to be a* Roman *Catholick*, *as it is the best*, *so it is the* "*safest Religion that is*.— I beseech you (Sir) do not mistake "me, I do not (I assure you) speak this as being of their Per-"swasion, but to be better enabled by you to oppose our Adver-"saries, when they shall object to us this fallacious argument.

Ortho. Sir you shall not want what I can contribute to your satisfaction, and truly I think this may be easily answered, and I shall begin with a reply I have heard of a very learned man upon this Subject, in a Disputation between him and a Papist, who being at his last shift, and forced to make use of your above-said Argument, answered thus, —*Sir*, says he, *do not condemn us for an excess of Charity towards you*, *and consider how want of Charity in you towards us may be layed to your charge another day*. And withal take notice of this, that in the same manner those infamous Schismaticks, the Donatists, argued against St. *Austin* and the Catholick Church, taking hold of their Confession, that Salvation might be had in their Churches, which was not (said these Schismaticks) to be had in a Catholick Church; thus did these wicked Schismaticks conclude (with the Papists) their Religion as the surest and safest, so consequently the best also: Doth not the King of *Assyria*, by his servants argue against good K. *Hezekiah*, rant and argue much at this rate, in the 2 of the *Kings* and the 18 *Chap*. *Have any of the gods of the Nations at all delivered his Land out of the hand of the King of* Assyria? *Where are the gods of* Hamath *and of* Arphad? *Where are the gods of* Sepharvaim, Henah, *and* Ivah? *Have they delivered*

Samaria *out of my hand? Who are they amongſt all the Gods of the Countreys, that have delivered their Countrey out of my hand, that the Lord ſhould deliver* Jeruſalem *out of my hand?*

Caco. "One word more (Sir) and I promiſe you I have "done: Does not the Author of whom you quote the Story of "the Speaking Idol, *&c.* expreſs an averſion againſt, and relate "ſome things to the prejudice of Arch-Biſhop *Laud*, towards "the Concluſion of his Book?

Ortho. I confeſs he does, and he is blame-worthy for it, but withal to be pityed, if you conſider his caſe aright; and thus it is, in his Infancy with his Milk he ſucks in the Roman Religion, has his Education in Popiſh Countries, becomes a Prieſt, goes over an Emiſſary into the *Indies* for the advancing and propagating the Romiſh Religion: However being a Man of Parts, and Learning through all the Miſts and Clouds of Error, diſcerneth the unreaſonableneſs, firſt, and then the dangerous Tenets of the Church of *Rome*, but all this while, it is ſcarce much more, than Break of Day with him, he is but a Negative Chriſtian, but a *Neophyte*; the Roman Religion he percieves is bad, but as yet knows little of the Proteſtant Religion: Thus endowed, he comes over into *England* very little before our Civil Wars began; ſtill troubled in mind, he goes over into *Italy* to *Rome*, where he thought if any place could afford him Satisfaction in the Romiſh Perſwaſion, there it muſt be; in that place he converſes with Eminent Divines, who tell him ſtrange Stories of the Arch-Biſhop of *Canterbury* his great inclination to return to the Roman Church; This *Neophyte*, this doubting wavering Chriſtian, is told theſe falſehoods by theſe Roman Divines, to encourage him to go over an Emiſſary into *England*, and there labour vigorouſly in the Roman Vineyard; the poor Man believes, that, which theſe Men know to be falſe; but this muſt be rumor'd, to gain Engliſh Proſelytes, (you know, how much the Church of *Rome* allows of officious and beneficial Lies) confirm thoſe they have, and add Reputation to their Cauſe amongſt the *Engliſh* Papiſts, [and obſerve (Sir) do not the Papiſts the ſame thing now? do they not obſerve the ſame Method ſtill, to the great diſheartening His Majeſties Proteſtant Subjects, ſo that the King, and the Parliament have been forced to take notice of their Inſolencies?] well (Sir,) with this prejudice to the Proteſtant Church of *England*, and the Arhh-Biſhop: This *Neophyte*, this

this doubting Christian comes over into *England*, where every innocent Ceremony, and the Liturgy of the Church of *England*, confirm in him the Belief of the *Italian* Falsehoods concerning the Arch-Bishop, *&c.* and by reason of that his perswasion he proves as great an Enemy to the Church of *England*, as of *Rome*; and thus out of the Frying-pan, or out of one Fire, he leaps into another, and so turns a new kind of Fanatick; and it often falls out, that out of one extreme, Men are apt to run into another; and therefore it often falls out, that when a Protestant turns Papist, he for the most part does throw himself into the arms and bosom of a Jesuite, and then sucks in all their wicked and abominable practices, as Principles against the Sovereignty of Kings, Humane Society, and Moral Virtues, and the Dictates of Nature, a stout Champion of the Pope, and Court of *Rome*, (rather than the Church of *Rome*) against all Temporal, and Civil Interests whatsoever, you may be sure such a Convert he proves; and truly this is so natural to Man in avoiding one Rock of danger and offence, to fall foul upon another, that if Men be not very wary and discreet, they can hardly avoid it: (thus when a Papist turns Protestant, he is apt to turn from being that, to throw himself headlong into all sorts of Enthusiastick phrensies in opposition to Popery,) this was the case of this Author; for he was so fearful of the Rock of Popery, that he fell foul upon the Rock of Enthusiasm, and there made Ship-wrack of his Faith; And therefore waving that passage concerning the Arch-Bishop, and Monarchy, let us believe the rest concerning the Idol, *&c.* for he delivers them upon his own knowledge being an Eye witness, and not reports from others; and now thus I have (Sir,) I hope answered your Scruple concerning this Author.

Witness Capt. *Everard* (an *Olivarian* and Rebellious Officer,) Judge *Fell*'s Son, whose Mother is now a Quaker, and many others.

Caco. "I do confess you have very fully, and now I will "give you no further trouble at this time; yet if it be not too "troublesome to you, be pleased to let a small piece of some "two Sheets of Paper conclude our Discourse.

Ortho. Name it (Sir,) and you shall be obeyed,

Caco. "It is that which you shewed me lately, the Tittle of "it is this; [*An Answer to a Pamphlet Entituled* (*The humble* "*Apology of the* English Catholicks, *written by a Royalist before* "*Christmas.*]

Ortho. I am ready to obey you, and thus I begin; and first with the Title, though I but repeat your foregoing words.

An

An Answer to a Pamphlet Entituled [The humble Apology of the *English Catholicks*,] *Written by a Royalist before Christmas*, 1666.

Thuanus.

Miseros Principes quibus de conjuratione non creditur, nisi occisis.

IF the Author of the Apology could make good the beginning of his Discourse, I could very heartily turn Apologist for him and his friends. He says right (and the Devil spake true when he cry'd aloud that *Jesus was the Son of God*) that the Arms which Christians may use against Lawful Powers in their Severities, are only Prayers and Tears: Thus far he speaks like a Protestant, that is to say, a Primitive Christian, and it might have stood as a fair Character of his pretended Innocency, had he not foully bespattered it in the Sequel, with the Dirt he casts upon the face of Authority. But first, It would be considered what it is the Apologist would be at, upon his frequent Compellation of his Lords and Gentlemen; is it to draw them to a firm Combination with those of his Romane party, against all such as should question the Innocency of his Carriage and Intentions? Nothing less it seems, can satisfie or secure him, unless my Lords and Gentlemen, that is, the old constant Royalists stand up for his Advocate, he must fall under the heavy censure of his greatest Adversaries, who (to complete the Mischief and Misery of it) are not only become his Accusers, but his Insulting Judges, as he complains.

And now it is high time for my Lords and Gentlemen to remember their often Vows to that party, and Renounce all further Conjunction with them that have been the cause of so great Calamity to the Nation, as he there tells them.

But is not this *Divide & Impera*? and though they did not nip the Plant in the Bud, yet now being grown up, and not likely to answer them in the expected Fruits, they will endeavor so to dismember the parts, as may manifestly endanger the whole.

For what else mean those words, *Let it never be Recorded in Story, that you forgot your often Vows to us in joyning to them* (those Insulting Judges as he terms them before) *that have been the cause of so great Calamity to the Nation.*

Is not a Dis-union here manifestly endeavored? and that in direct contradiction to what was before protested, [far be it from

from Catholicks to perplex Parliaments.] To reconcile this difference in the expreſſions, will well become the Apologiſt, before he anſwer the following Objections, which he makes his next task.

And here firſt he preſents his Catholick Party, aſtoniſhed even to admiration, at that Calumny above the reſt, that their Principles are ſaid to be inconſiſtent with Government, and they themſelves thought ever prone to Rebellion; as if becauſe they account themſelves the only Orthodox Chriſtians, they muſt neceſſarily be very loyal Subjects at the leaſt.

Indeed if they could make good the former, we had reaſon to expect ſome compliance; as to the latter, ſeeing Religion hath its name, from the Connexion and ſtrict conjunction it works in its Profeſſors, as with each other, ſo in all with that government, and Governors under which they have their common protection. But how orthodox and united *Roman* Catholicks are in the grounds of their Belief (the main Ingredient in the Eſſence of Religion) hath ſufficiently appeared in the Writings of many, who have unanſwerably evinced the nullity of the *Romaniſts* Faith; whether ultimately reſolved into their virtual Church, the Pope with his Conclave, as the Jeſuites will have it, or into the repreſentative Church, a General, as others will have it; or into both the former conjoined, as others contend; or (*erranti nullus terminus*) into the new mode of Oval Tradition, as it is lately, and clamorouſly urged by others who abhominate the former. *Religio à religando.*

Yet though our Catholicks do thus ſtagger in the Grounds of their Faith, are they not more firm in their Fealties and Loyalties? Surely their Principles are every way conſiſting with the Government under which they live.

Nothing leſs, and it will plainly appear, if we conſider the Doctrine of their Church, and their frequent practice; to the former, much need not be ſaid, that the Pope, the acknowledged Head of their Church, hath a plenary power to Excommunicate all Chriſtian Kings that will not cloſe with Papal Perſwaſion; and when they are Excommunicated, that they ceaſe to be Kings; that their Subjects are abſolved from all Fealty and Alliegiance to them; yea, may take up Arms againſt them, and ſo murder them: All this is ſo notoriouſly known, that as no real *Roman* Catholick will deny, ſo it were needleſs to urge further proof

of

of it; He that hath leiſure may find enough of this, in *Alvarez*, *Mariana*, and others, that ſpeak expreſsly enough at this rate; and hath it not been ſufficiently verified in the Roman Catholicks practice? 'tis well known, who encouraged one *Parry* to Murther Queen *Elizabeth*; what Pope it was that iſſued out his dreadful Excommunication, animating the Subjects of *England* againſt her; and if you will allow of Cardinal *Perron*'s poſitive Sentence, he will tell you, that, that Doctrine which renders Kings indepoſable, opens a gap to no leſs than Schiſm, and Hereſie; and hereby, as if it were not only Lawful, but neceſſary, to ſuppreſs whatever they be, that will not Conform to the Popiſh Hierarchy.

Becanus, Bellarmine, Roſſius, Molina, Campion, Stapleton, &c.

He that ſhould ſee a Sovereign Prince holding the Baſon, whilſt the Pope waſheth his Hand, and another no leſs Sovereign holding his Stirrup (though unfortunately miſtaken in the ſide,) while he mounts up on Horſe-back; yea, he that ſhould ſee that Biſhop of *Rome* treading on a Great Princes neck, and abuſing that of the Pſalmiſt, for juſtification of his uſurped Power. *Super leonem & aſpidem*, &c. cannot but conclude that, *Dominus Deus noſter Papa* (as the Canoniſts ſtile him) will be Supreme Prince of the Chriſtian World, and that all other Potentates muſt limit their Authority, and Juriſdiction, according to the meaſure of his *Placet*.

And now the Premiſſes conſidered, that upon the Popes Excommunication, Kings ceaſe to be ſuch, and ſtand lawfully expoſed to all Inſolencies of their Subjects, (as hath already appeared,) I cannot but very much wonder that the Romaniſts ſhould be ſo angry with *Cromwel*, *Bradſhaw*, and the reſt of that helliſh crue, for Murthering our Late Sovereign of Bleſſed Memory; were they not taught by thoſe Romiſh Fathers above cited, to Murther *Charles Stuart*, and yet not kill the King; I dare boldly ſay, that our late Republicarians have not one Tenet that is deſtructive to Civil Government, and the Sovereignty of Kings, that was not firſt broached by the Romaniſts, to whom we owe our late Confuſions, which hath anſwered the Predictions of *Gondamore* the *Spaniſh* Embaſſador, who when he returned to *Spain*, gave out, that he had kindled a Fire in *England*, which would burſt our Forty Years afterwards.

Not to inſiſt upon theſe ſeveral diſguiſes preſented by the Romaniſts, in the late Troubles under the habit of all ſorts of Mechanick

nick Artiſts, Soldiers, and others, ſo to Preach up and foment the Rebellion, with our home bred Sectarians; this may ſuffice to demonſtrate how ill-conſiſtent their Principles are with our *Engliſh* Government, and conſequently how weakly they acquit themſelves of that Calumny they complain of, even to Admiration: but the *Apologiſt* hath his other pretences, and will clear all Objections that may encounter him in his way; it will be neceſſary to take a brief view of them. And here firſt our Author accuſeth us with a pretended Submiſſion to Lawful Powers, begins then to boaſt how patiently their party did bear with the proceedings of the preſent Parliament; how they uſed no tricks and ſubterfuges to nip their proceedings in the bud; (this is his expreſſion,) and I would be glad to know what they could have done more than they did? what means he by this nipping in the bud? would he have another Gun-Powder Treaſon? to what purpoſe is all this enumeration of our ſeveral Kings, *Rich.* the Firſt, *Edward* Longſhanks, *Edward* the Third, and *Henry* the Fifth, their Opinions of their Popiſh Subjects; in the firſt place, it may be ſaid, they were not ſo clear ſighted, as Princes are in theſe days, that the Roman Writers were not altogether ſo inſolent, plain, and poſitive againſt the Sovereignty of Kings, as now.

As for the *French* Kings they did very roundly maintain their Rights and Sovereignties, having been ſufficiently tormented by their Popiſh Subjects in the time of the League, that what the Jeſuites were inventing to the prejudice of Kings, was by cunning and inſinuation, Writing one thing, and making the *French* Kings believe another, as is uſual with that kind of people.

As for the Houſe of *Auſtria*, they have the greateſt dependences upon the Pope imaginable, and the Pope hath a very great tie upon that Houſe; for by their Inceſtuous Marriages authorized by the Popes, they make it impoſſible for them to throw off the Authority of the Pope; for ſhould they do ſo, all of the Houſhold would prove Baſtards: and now even in theſe our days, the preſent King of *Poland*, (in the life-time of his Brother, known by the name of Cardinal *Caſimir*,) did Marry his ſaid own Brothers Wife; and this was the Policy of the Pope with our *Henry* the Eighth, in diſpencing with his Marrying his own Brothers Wife, that he might have as great Dominion over the Kings of *England*, as of *Spain*.

As for the Authors branding this laſt Century, that what

was perpetrated now, was never done before (as to Queen *Mary* of *Scots*, and Our late Sovereign,) I very much wonder at the Impudence of the Man, to mix these two actions; the first was done by Lawful Authority, for her being Queen of *Scotland*, did not bereave Queen *Elizabeth* of her Sovereignty; and I have heard it averr'd by Learn'd and knowing Men, that the King of *Scotland* hath sate in an *English* Parliament in former ages as a Peer of *England*; and then no wonder, nor Injustice neither, that the Queen of *Scotland* suffered Death for her Treasons against the Queen. As for the latter, (the Murther of Our late Sovereign of Blessed and Glorious Memory,) the action is without Example, such and so hainous a thing was never acted upon the Theatre of the World: And as I said before, so I will again, that the Murther of that good King may properly enough be said to be the abominable product of that accursed Doctrine of the Popes Infallibility, and his Sovereignty over Kings; for those accursed Regicides, and Murtherers of that glorious King, did but a little alter the Argument; for that Power which the Romanists lodged in the Pope, these wicked Miscreants placed in the People; They had heard there was a Power above Kings, and instead of giving it to the Pope, they gave it to the Peoples Representative, and so fell that Great King to the Consternation of the whole World, and for a *Memento* to all Kings, to awake them out of their Lethargy, and be an Exhortation to them to Vindicate their Supreme Authority: We do all of us much commend the Fidelity of *Carlos Whitegrave*, and the *Penderels*, and *Huddlestone*, and this Author is much mistaken if he think we wish any of them ill: We have said enough already to evidence, that they effected that glorious and happy action, (happy I say to these Nations,) through some other Instigations, than the Principles of the Romish Religion, they were led thereto certainly by a hand Divine, as well as assigned by it, they carried *English* hearts about them at that time; but if they will Apostatize, 'tis none of my fault, for my part I am well content they be dispenced with, as a Mark put upon them for their miraculous preserving Our Good King.

As for the stigmatized person, I must needs say for him, that he laboured in the Vineyard before the last hour of the day, and was very ready both with Hand and Pen to promote the Interests of the King for his Restauration; and therefore that word of reproach might well have been left out. That

That we differ in Religion, is but too true, and we dare as boldly as your ſelves appeal to the day of Judgement; ſomething you ſay, we differ, I ſay very much, elſe why does Your Church Damn Ours? But this is not a place, either to Diſpute about Religion, or expreſs wherein we vary; We are aſſured Our Religion is the beſt, free from Superſtition, free from too much homelineſs, God and the King are beſt ſerved in Our way; Our Church is Monarchical as well as yours, but ſtill with a Subordination to Our Sovereign, Temporal Prince; what Our great Anceſtors were, We ſhall not be aſhamed to remember, nor the Converſion of *England* from Paganiſm, which poſſibly (as all the World beſides Converted from the like Errors,) did retain ſome few Pagan Ceremonies, from which the Church of *England* was purified in the Reformation of *Edward* the Sixth, and Queen *Elizabeth*: He does well to put us in mind of Romiſh Perſecutions; Are not we juſtified thereby, if we do the ſame to you? *France*, forſooth is inſtanced where the Reformed Religion is permitted, which I ſhall leave indifferent whether to attribute that toleration, to their vaſt numbers, or to the innocency of their Tenets, not at all prejudicial to Kings: This I am ſure, they own no Sovereign above their Natural King, they have no Forreign Jurisdictions in their Spirituals, and as little in their Temporals; Let this be remembred, they aſſiſted their King *Henry* the Third againſt his Popiſh Rebels, even after the Maſſacre at *Paris*, and *Henry* the Fourth, in his Siege of *Paris*, when the Duke of *Parma* reliev'd it. But as for the *French* King, He is no competent inſtance in this caſe; (had you ſingled out ſome *Trent*-Catholick, ſuch our *Engliſh* Catholicks would be acknowledged,) there had been a fairer colour for your Argument. When you have found ſome Roman Catholick of the *Trent*-Perſwaſion, allowing the ſame favours to known Proteſtants, you may more plauſibly plead for the like allowance, till when, by their Inquiſitions, and ſuch like entertainments of Proteſtants, they have preſcribed the Law for other Princes towards thoſe, that no leſs differ from them in matters of Religion. We will wave the Maſſacre at *Paris*, to come nearer home; What think you of the Maſſacre in *Ireland*? as a fore-runner of the *Engliſh* Troubles; Was not the Maſſacre and Rebellion in *Ireland* countenanc'd and own'd by a Popes *Nuncio*? Let us draw nearer to theſe times, and ſpeak of what paſs'd within

theſe Twelve Months : Was not the Popes Bull an occaſion of Cornet *Nangle*'s Rebellion, which had been as univerſal as the firſt, but that the Romiſh party there wanted ſtrength; the Author by mentioning the *French* King's kindneſs to the *French* Proteſtants, puts me in mind to affirm, he is much miſtaken, for that King hath of late begun very much to Perſecute them; he has taken from them moſt of their Churches, will not ſuffer them to educate their own Children, and many other grievous punniſhments he does now inflict upon them, and it may well be ſuſpected, he intends yet more againſt them, having already purged his Guards of all of their Belief.

The Author grows yet more Impudent and Extravagant; for firſt, he goes about to Illegitimate Queen *Elizabeth*, and then beſpatters the Fame of Our King *Henry* the Eighth; and by that, one may ſee where he has his Breeding, and where he learn'd to ſpeak contumelouſly of Kings.

You urge the Allegiance ſworn to Queen *Mary*; and 'tis no ſuch wonder, conſidering the Artifices and Power of the Roman Catholicks at that time: But all Roman Catholicks will grant, that Queen *Maries* Mother was King *Henry*'s Brother's Wife; yes, and it will be reply'd, that the Pope diſpenc'd with the Marriage. He did ſo; but St. *John* the Baptiſt (whom Our Bleſſed Saviovr Honours with ſo high a Teſtimony in the Goſpel) would not have done it; He condemned the like Marriage in King *Herod*, and had he liv'd in thoſe times, would have done no leſs in King *Henry*, though perhaps the Pope like another *Herod*, would have cut off his Head for that bold affront; yet the Popes Power, though never ſo much ſevered in thoſe times, could not then ſilence the ſuffrages of our Univerſitities here, nor thoſe in foreign parts, who jointly affirm'd and confirm'd both the lawfulneſs, and neceſſity of King *Henry*'s Divorce from his Brother's Wife, which doth ſufficiently wipe off that filth the Author from his Impure mouth breaths out againſt that Queen of Glorious Memory: But King *Henry* the Eighth it ſeems is a great Eye-ſore to you, and you will leave no place unſearch'd for ſome Stones of Reproach to throw at him; Yet if you would be pleaſed to caſt a ſerious Eye upon divers of your Popes, the chief Heads of Your Church, (you may find a full choice in the 9th and 10th Centuries,) beſides ſeveral others,) and when you have throughly peruſed the exact Symetry of their

their carriage and practices: (as described in some of your own Authors,) then turn your Eye upon King *Henry* the Eighth, and you will readily, I doubt not, conclude the Saint to be on his side; and making so bold with Princes, it would be a wonder if Ministers of State did scape his Pen; and it may well be affirmed that King *James* is wounded through *Cecyl*'s side, or rather that wise King himself is deeply pierc'd, for may not one thus understand the *Apologist*? *Cecyl* is compared to *Ulisses*, and K. *James* to *Cromwel*, the whole Parliament is likewise aspersed by him; and according to the Opinion of the *Apologist*, God is mocked every 5th of *November*, so that God himself cannot scape him neither.

He insists upon the merit of those of his Religion that ventured their Lives in the Quarrel of the late King of Glorious Memory; where this great merit lies, I cannot well understand: for these reasons; first, they were his Subjects, and so they were in duty bound to fight for him; secondly, they were persecuted by the Long Parliament, and that good King (upon pretence that he so much countenanced them) was persecuted likewise for their sakes, and so they were constrained to stand by him, and for him, for their own preservation; and there is one of His Subjects of that Religion that stipulated, and did drive a bargain with the late King, before he would engage for him. The Author would have us believe, that Dinner-bells are mistaken for Mass-bells: Do the Papists Dine at six, seven, or eight of the Clock in the Morning? All their Insolencies, the Author would perswade us to attribute to the height of their zeal against Constables, or other Persons in Authority, formerly against the King; when it is very well known, that during the Rebellion, when the late Rebels, *Cromwel*, *Bradshaw*, and the rest, were in humane appearance, confirmed in their Thrones, none were better used that went under the name of Cavaliers, than Papists; and now since the happy Restauration of our Gracious Sovereign, many of these endeavour to strike in with the Phanaticks; desiring them to join with them and they will take an order with the Episcopal Party; these are the men that so much boast themselves of their Loyalty.

As to the Burning of *London*, God reward them according to their demerit, that were the Authors of that Dismal and Execrable Fire; this is most certain, that the Papists rejoice much

in

in those sad Flames, and it is a common saying amongst them, That the burning of that City is a happiness to the Kingdom and has cured it of the Rickets.

It is now time to draw to a conclusion though perhaps some things in the Pamphlet (being stuffed with many ridiculous passages) and little pertinent to the purpose, I have for brevities sake omitted to speake to.

For a Farewel, I will only add this to the Author; That if the Protestant assertors of His Majesties Right, had been as few as those he has set down in red Letters of his Party, he should have been imitated by me; but our Numbers are so vast, that many large Folio's would not contain them.

But instead of the Apologists Bloody List, take here an extract of some things out of the History of *Henry* the Fourth of *France*, written by *Hardovin de Perefix*, Bishop of *Rodez*, formerly Tutor to this *French* King *Lewis*, concerning the League in *France*, called, by its Abettors, *The Sacred Union*; supported by Popes, and more especially by *Sextus Quintus* and *Gregory* the Fourteenth, and entred into (by perswasion of the *Roman* Divines) by the Rebellious *Roman* Catholick Subjects of the two *Henries*, the third and the fourth, to oppose which, they were most chiefly assisted by their Protestant Subjects, who were always most ready to help them in time of extremity, and still proved their best and most Loyal Subjects.

Fol. 61. The Author writes thus concerning the succession of *Hen.* 4. to the Crown of *France*. 1584. year of our Lord.

On all hands little notice is taken of *Henry* the Fourth, his Right to the Crown of *France*, because he was removed above the seventh degree of Blood from *Henry* the Third of *France*, beyond which there is no kindred as to private Succession; besides he was not of that Religion, which was ever professed by the *French* Kings, ever since K. *Clovis*, and consequently was incapable of wearing the Crown, and bearing the Title of *Most Christian*, &c.

Fol. 66. a popish Principle, concerning Kings. A. Dom. 1584

Some *French* Divines for the promotion of the League, and since approved by Pope *Sextus Quintus*, did maintain, That the Prince ought to be deposed, that did not do his duty, that power is only of God which is well regulated, otherwise when it is ill ordered, it is not Authority, but Theevery; the words in the Original are thus, — *Qu'il ny à que la puissance bien ordonne qui Soit de Dieu, autrement quand elle est dereglee ce n'est pas autorité, mais Brigandage, & qu'il est aussi absurde de dire que celuy*

iny la Soit Roy, qui ne Scait pas gouverner, & qui eſt deſtourneu d'entendement, comme de croire qu'un aveugle puiſſe ſervir de guide, ou qu'une Statue imobile puiſſe faire mouvoir des hommes vivans.—

Then came News from *Rome*, that the Pope *Sextus Quintus* who Succeeded *Gregory* the Thirteenth, had approved the League, and over and above, had thundered out his Bulls of Excommunication againſt the King of *Navar* and the Prince of *Conde*, declaring them Hereticks, Relaps, Cheifs, Fautors, and Protectors of Hereſie, and as ſuch, fallen into the Cenſures, and Penalties imported by the Laws and Canons; deprived them, and their Heirs, of all Lands and Dignities; and uncapable to ſucceed to any principality whatſoever; and more eſpecially to the Kingdom of *France*; abſolving their Subjects from their Oath of Allegiance, with a command not obey them. Fol. 68 Anno Dom. 1585.

When *Henry* the Fourth (then King of *Navar*) heard what the Pope had done againſt him, he ſent preſently to King *Henry* the Third, to complain thereof, and let him know that it concerned him, more than himſelf; That he might well think, if the Pope took upon him thus, to determin of the Succeſſion to his Kingdom, and declare a Prince of the Blood uncapable of the Crown, he might afterwards proceed farther, and unthrone him, as heretofore Pope *Zachary* had degraded *Childerick* the 3. Fol. 71. Anno Dom. 1585.

The Pope gives to the Duke of *Joyenſe* all the King of *Navar*'s Territories. Fol. 82. Anno Dom. 1587.

Henry the Third is Excommunicated by Pope *Sextus Quintus*. Fol. 100. An. Dom. 1589.

The Leaguers would have the Duke of *Mayenne* to take upon him the Title of King of *France*, which he refuſes, but accepts another Title which they give him, to be Lievtenant General of the State and Crown of *France*, as if the Throne were empty. The Leaguers break the Kings Great Seal, and make a new one; on the one ſide thereof, were the Arms or Eſcutchion of *France*; and on the other, an empty Throne, with this Inſcription about the new Seal [Charles *Duke of* Mayenne, *Lievtenant of the State and Crown of* France.] Fol. 101. An. Dom. 1589.

Henry the Third being kill'd by a *Roman* Prieſt, called *Jaques Clement*, a *Jacobin*, thoſe that did not oppoſe him, becauſe he was a *Roman* Catholick, did beleeve themſelves obliged to join with the Leaguers againſt the King of *Navar*, now King of *France*, by the Death of the foreſaid King *Henry* the Third, Fol. 112. An. Dom. 1589.

becauſe

because he was an Hugonot; for the Papists of that Kingdom do hold, that none can be King of *France* that is not a *Roman* Catholick.

Fol. 139. An. Dom. 1590. The reproaches of the *Parisians*, the instant desire of the Legat (whom the Pope had sent to countenance and uphold the concerns of the League) and the *Spanish* Cabal, oblig'd the Duke of *Mayenne* to give Battel to King *Henry* 4. of *France*.

Fol. 152. An. Dom. 1590. *Paris* being besieged by the *French* King, the Popes Legat forgot and omitted nothing, that might encourage the *Parisians* to hold out; he consulted the Faculty of Divinity, and obtained from that Society, such Resolves against the *Bearnois* (for so was called by the Leaguers *Henry* the Fourth) as he thought good; the Legat caused several Processions; and all Officers take an Oath of Fidelity to the Holy Union, for so was the League called by its Abettors.

Fol. 182. An. Dom. 1591. In the mean time *Sextus* the Fifth, dies, leaving in the Treasury of the Church five Millions of Gold; to him succeeded *Urban* the Seventh, who dyed within 13 days; and to

Fol. 185. An. Dom. 1591. *Urban* succeeded *Gregory* the Fourteenth, who with very much zeal supported the League.

The King of *Spain* was seconded by Pope *Gregory* the Fourteenth in his Assistances to the Leaguers, who was much more eager and earnest, than the said King, for them; for notwithstanding all the Letters and entreaties from the Lord of *Luxemburgh* (afterwards Duke of *Piney*) and other Princes and Lords, who continued with *Henry* the Fourth; and being deaf likewise to the Submissions and Remonstrances made to him by the Marquis of *Pisani* (deputed by the Pope) he very hotly embraced the Interests of the League, he kept Correspondence with the Sixteen, receiving Letters from them, and writing to them again: Moreover, the Pope did prodigally lavish the Treasure left him by *Sextus Quintus*, to raise an Army of 12000 men, which he sent to succour and assist the League, the Command whereof he gave to Count *Hercules Sfondrati*, his Nephew (whom he made Duke of *Montmorion* at that instant, for the greater lustre;) and this Army was seconded by a Monitory, or Bull of Excommunication, against all Prelates that should assist King *Henry*, and sent this Bull by *Marcellin Londriane* his Nuntio, with a great quantity of Money to be distributed amongst the Sixteen, and other Chiefs of the Faction, in the Principle Cities of *France*.

These Sixteen, were the chief Abettors of the League in *Paris*.

The

The Parliament at *Tours* cauſed the Bull to be torn by the hands of the Common-hangman, and ordained Seizure of the Popes Nuntio: On the other ſide, the Parliament at *Paris* repelled this Decreee, Ordaining that the Pope and his Nuntio muſt be obeyed.

King *Henry* receives Succours out of *England*, and from the Proteſtants of *Germany*, and then Beſieges the City of *Roan*. Fol. 191. An. Dom. 1592.

King *Henry* turns Papiſt, and is abſolved by the Arch-Biſhop of *Bourges*, in the Abbey-Church of St. *Denis*: Againſt the ſaid Biſhop the Pope is very angry, for abſolving the King; and till he obtain it of the Pope, his Rebellious *Roman* Catholick Subjects refuſe to obey him; neither would the Pope be perſwaded to grant the King his Abſolution, till his Majeſty had, upon the matter, totally ſuppreſſed the League. Fol. 211. 212. 213. An. Dom. 1593.

Jean Caſtel, a young Student educated by the *Jeſuites*, attempts to kill the King, but by good fortune, only wounded him in the Face; whereby the Society of *Jeſuites* are baniſhed out of *France*; and their Scholar is executed, for this wicked and lewd Attempt. Fol. 223. 224. A. Dom. 1594.

King *Henry* the Fourth, is killd by *Ravillac*, who never expreſſed any kind of ſorrow or repentance for ſo wicked a Fact; being perſwaded he had done the Pope, and the Church of *Rome* a very acceptable Service; becauſe he thought that King was Marching into *Germany*, to overthrow the *Roman* Catholick Faith there.

FINIS.

TRUTH-TRIUMPHANT:

IN A

DIALOGUE

BETWEEN A

PAPIST

AND A

QUAKER:

Wherein (I ſuppoſe)

Is made Manifeſt, that *QUAKING*

is the OFF-SPRING of

POPERY.

At the leaſt

The PAPIST and the QUAKER,

Are [*FRATRES UTERINI*]

Both of one VENTER.

London, Printed *Anno Domini*, MDC LXIX.

TRUTH-TRIUMPHANT:

In a

DIALOGUE

Between a

PAPIST, and a QUAKER.

Papiſt. GOod morrow, my half Brother in Religion.

Quaker. "Why, what Religion art thou of?

Papiſt. I am a *Roman Catholick*; and I call thee my half Brother, becauſe thou art a *Quaker*.

Quaker. "What Brother-hood or "Relation can there be between a *Quaker*, and a *Papiſt*?

Pap. O Brother! We are nearer a kin, than thou art aware of.

Quak. "That's impoſſible, for I turnd Quaker to avoid "Popery: for I did think the Church of *England* would ſet up "Popery.

Pap. Nothing leſs, Brother, for I aſſure you the Pope, and all of his Perſwaſion, of all their Adverſaries dread none ſo much as the Church of *England*: But to come to the Point, all, or moſt part of what you believe, you have from us; for though I am a Shoo-Maker, and work at my Trade, I am for all that a Prieſt, and am ſometimes a Quaker, and Preach up your Religion, as I have done ſeveral times at *Briſtol*.

Quak. "What ſhould be your Reaſon to endeavour to ſet up "our Religion?

Pap. To make you turn Papiſts, as you call us.

Quak.

Quak. "This is a ſtrange Riddle to me, pray unfold it.

Pap. That I intend to do; We muſt do what we can to cry down the Bible, for that makes clear againſt us; and that trick we taught you of calling the Scripture a dead Letter; Then Secondly, we teach Free-Will to that height, that a Man has Power in himſelf to pleaſe God, and walk uprightly: Do not you believe all this, Brother?

Quak. "Yea; Thus far we agree.

Pap. Do you know Cap. *Everard*?

Quak. "Yea, He was a Godly Man before he turn'd Papiſt.

Pap. He never was otherwiſe, he was a Prieſt too, and commanded by the Pope to pretend to be one of you, the better to oppoſe the Church of *England*.

Quak. "Strange! Is it poſſible? now I am afraid I am "nearer Popery, than I was aware of: Bleſs me! by leaving "the Church of *England* I thought to flie from Popery, and for "ought I percieve, I am running head-long into it.

Pap. Yes Brother, I hope to make you a good Catholick before we part.

Quak. "You can never do that.

Pap. I will either do ſo, or confirm you where you are.

Quak. "For the latter I am content.

Pap. Have you not heard of my Lady ——— How ſhe run through all Religions; from a Proteſtant ſhe turn'd Presbyterian, (to avoid Popery) there ſhe could not reſt, becauſe there was a Church-Government, and therefore reſembled too much the Church of *England*; and beſides, ſhe hearing there were people that Prayed and taught by the Spirit, away ſhe goes to them: To be ſhort, ſhe was one while an Independent, a Quaker, and what not? Well, at laſt hearing that the Church of *Rome* had an Infallible guide in Religion, thither ſhe ſteered her Courſe, and there ſhe caſt Anchor, and continues a good Catholick.

Quak. "I have heard of that Lady you ſpeak of, and for "that reaſon, and becauſe of what I have heard you ſay, I love "my Religion never the better for it: there is one only reaſon "perſwades me to continue in it.

Pap. What is that?

Quak. "I will tell thee, If thou wilt promiſe me to ſay "nothing of it.

Pap. I do upon the word of a Prieſt.

Quak.

Quak. "Then I will tell thee truly; a Sister (for thou "must know we call one another Brothers and Sisters) may not "deny a Brother to lie with her, if the Spirit moves; for every "provocation to that which you call Letchery, We say is Gods "Spirit,) nor a Brother a Sister, if the Spirit enable him.

Pap. If that be all, turn Catholick, and I will give thee a Dispensation to have as many Women as thou wilt, or art able to turn to, that die when thou wilt, thou art sure to go to Heaven however.

Quak. "A good Argument I confess, if thou couldst prove "thy self enabled thereunto by God Almighty; but I suspect "what thou dost offer, is to satisfie our Lusts and Letchery, (no "matter for our Souls,) to make us subservient to your ends in "this world; whereas what we do is to raise up a Holy Seed "unto the Lord; so that by doing him Service, (not by Sin-"ning against him) we indulge much to our own satisfaction, "so that we serve him without any trouble either to the Consci-"ence, or the Body: for to give a Licence for Sin is a most "horrid thing, to say you have Power to Absolve for Sins past, "(as the Church of *England* says,) is not amiss; but that you "have Power to give Licence to Sin, is what I can never believe; "and therefore for any thing I have yet heard from thee, I will "continue as I am; therefore be one of Us, and thou shalt en-"joy Multitudes of Women, without offending God.

Pap. I have the same argument to perswade thee to come to us; I can give Indulgencies that shall serve thee and thy Posterity for Thousands of Years.

Quak. "This is like a Doctrine of Ours, that God sees not "Sin in Us that are the Godly; if one of Us lie with many "Women, we are then raising a Holy Seed, a Royal Priesthood; "amongst the Ungodly party, this is Fornication and a Sin; "the Goods of the whole World which the wicked possess, be-"long not to them, they are Ours of right, to dispossess them "thereof is no Robbery.

Pap. We say the same; for the Pope hath power to dispose of all the Kingdoms of the Earth, to take them from the wicked, from Hereticks, Schismaticks, Idolaters, *&c.* and give them to true Catholicks; for those are the truly Godly party.

Quak. "Bless me! where am I? I shall be a Papist I very "much fear; nay, I doubt, I have been one all this while.

Pap.

Pap. Doubtleſs we are very near one another.

Quak. "But I'le get further from thee if I can; but pray let "me ask thee one Queſtion; why are you a greater Enemy to "the Church of *England*, than to all others that differ from the "Church of *Rome*?

Pap. Becauſe they have the reſemblance of a Church, which, none of you have, except the Presbyterian; and next the Church of *England* we dread them; and the more, becauſe they ſeem to comply more with the Church of *England*, than formerly, and begin to percieve it impoſſible to ſet up for themſelves; for when ever they ſhall attempt it, the Independents will infallibly ſupplant them, as formerly; and they again, (the Independents I mean) will run into ſo many Sects of Religion, and Parties, that they can never ſubſiſt; but muſt at laſt be forced to ſubmit to the Church of England, or us of *Rome*.

Quak. "I percieve now I muſt be either a Proteſtant, or a "Papiſt.

Pap. Without all peradventure you cannot avoid it.

"*Quak.* I'le ee'n then turn Proteſtant, as I was before 1641.

Pap. By no means do ſo, either come ſtraight to Us, or continue a Quaker; Nay, rather that turn Proteſtant, I'le get thee a Diſpenſation from *Rome* to continue a Quaker; and that thou ſhalt not ſo much as go into Purgatory.

Quak. "Yours is a very brave Religion, if it could hold water; "but what aſſurance have you that God allows this?

Pap. The Infallibility of the Church.

Quak. "What is that?

Pap. The truth is, we are not yet agreed amongſt Our ſelves; for ſome of Us (as we Jeſuites) do hold the Pope to be Infallible, that whatſoever He Decrees, We are oblieged to yield unto an implicite obedience and Belief; others do place it in a General Council, the Pope preſiding over it; And laſtly, others in a Council only.

Proteſtant. And I perceive it's no where with you, with us it is, for now I will argue like a Proteſtant; we have Infallibility in our Church.

Papiſt. "What is that?

Prot. The Old and New Teſtament, for you cannot deny it to be the Word of God.

Papiſt.

Papist. "That we cannot, but this we say, That it is but "a dead Letter, without the Interpretation of the Church.

Prot. Whoop holy day! I think your Worship will turn Quaker.

Papist. "No such thing, I warrant you; but to proceed, "and to speak to you, as to a Protestant. All your Opposers pro- "duce the Bible against you, as well as against us; What can "you answer to that?

Prot. Let right take place; but by the way, this is foul play, for you to urge me to answer you as a *Hydra*, with so many Heads; Will you be a Papist, a Presbyterian, Independent, Quaker, and every thing at once? This is to be a right Jesuite indeed, but I will allow you all this advantage: I will therefore go on, as I said before, let the right take place; for the Church of *England* has the advantage over all her Opposers above-mentioned, and over ten thousand more, if she had so many; for against you all, she has a claim to this Infallible Guide of the Word of God, with all the difficulties therein contained, explained by all Antient Fathers and Councils, against which no sober man can except. So that we have the Bible against you, and against them; and against you we have the Bible, as I said before, explained, with the four first General Councils, with the Practice of those times of Purity; besides, is it not familiar with you of the *Roman* Church (together with all those several enemies above-named, and Opposers of the Church of *England*) to cry up Success, and may not Protestants make use of the same Plea, so far especially as it is *Argumentum ad hominem*? And so offer to your prospect and consideration, the miraculous Restauration of the Church of *England*, in the year, 1660.

Papist. "You mean the Kings Restauration.

Prot. I mean both; but we are now disputing concerning the Church, not King of *England*; for though you, as being a Papist, a Priest, and a Jesuite, are an enemy to both Church and State: But the reason I only name the Church of *Englands* Restauration, is, because, I conceive, God restored the King, for the Churches sake; because God knew the King would restore the Church of *England*, for whose sake God did restore him. Moreover, I mention the Church of *England* only, because God has dealt so often miraculously for her. As first, in our King *Henry* the Eighth his dayes, that such an occasion of Scandal

ſhould be given to the whole world, as well as to that King in particular; that though he did not ſo very much alter the *Roman* Religion, yet he abſolutely took away the Popes Authority, which was a miraculous ſtep to that more exact Reformation:

2. Which, in the ſecond place, God did miraculouſly bring to paſs, by means of (a Child as I may ſay) King *Edward* the Sixth.

3. The third Miracle, God did act for the Church of *England*, was, that Queen *Mary*, Eſpouſed to a King of *Spain*, having fully reſtored Popery, and butchered thouſands of Proteſtants, yet was it not in her power, though aſſiſted with the Houſe of *Auſtria* (which was then in its Zenith, as I ſuppoſe now *France* is) to prevent the wonderfully miraculous Reſtoration of the Church of *England*, by the ever Famous Queen *Elizabeth*; and though that Good and Gallant Queen, was in the hands of Her, and the Church of *Englands* adverſaries, yet did God miraculouſly preſerve Her, for his Churches ſake. And this

The miraculous methods of God, on the behalf of *England*, during ſeveral Succeſſions of time.

4. Church, was likewiſe, in the fourth place (though indeed not reſtored, yet powerfully and wonderfully) preſerved, when King *James* Succeeded to this great and virtuous Queen. The

5. laſt Miracle (I pray God this Church may need no more of them) which it pleaſed God to ſhew this Church, was in the Year Sixty; though indeed three more might have been added, ſo as to have made this fifth the eighth, but for brevities ſake, I ſhall

1. put them together. Firſt, the Defeat of that Navy, which the *Spaniards* called their *Invincible Armado*, in the Year, 1588.

2. Secondly, the miraculous prevention of the Popiſh Conſpiracy, the fifth day of *November*, whereby the King, His Nobles, the chief of the Gentry and Commons in Parliament, ſhould have

3. been blown up. The third, the true Chriſtian Valour and Magnanimity which appeared in His Late Majeſty, on the behalf of the Church of *England*, (aſſerting her Reformation) during all His Sufferings, to the laſt minute of his Martyrdom. And now, Sir, I hope I have confuted you, by your own way of Argumentation; and now, Sir, hereafter (if you pleaſe) you may worſhip your great *Diana* of Succeſs.

Papiſt. "Your Succeſſes we cannot deny, but ſtill, I con-"ceive, the Bible is not a ſufficient Infallible Guide.

Prot. I think I have very well proved, by the ſeveral above-mentioned miracles, that Infallibility of the Bible is for the Church of *England* (as now it is eſtabliſhed this Year, 1668. *Jul.*) againſt

againſt your, and all other Diſſenters from the Church of *England*; and, in my opinion, is a great ſign of her being a true Church, that ſhe is furniſhed on all ſides with good and ſound Arguments for her defence, and offending her Adverſaries; for, in the firſt, She oppoſes to you the Bible, Practice of the Primitive Church, the Antient Fathers, and your own modern ones; and againſt ſuch as I was once, formerly, She has the ſame, though She have leſs occaſion to make uſe of the Bible. Thus is She furniſht with complete Armour and Weapons. God Almighty has armed Her *Cap a pe*, againſt the Divel, and all his Inſtruments; So that the Gates of Hell ſhall never be able to prevail againſt Her.

Papiſt. You have taken your Common-Prayer Book out of the Maſs.

Prot. You have your Maſs out of the Jewiſh Liturgy.

Papiſt. "How can that be?

Prot. Are not the *Pſalms* of *David* made uſe of in the Maſs?

Papiſt. "They are, I confeſs.

Prot. They were, either all, or in part, the Jewiſh Liturgy.

Papiſt. "We do confeſs, they were.

Prot. Then hereafter, tell us no more of our Common-Prayer being taken out of the Maſs; and now we are ſpeaking of the *Jews*, let me tell you, that you make uſe of the ſame Arguments to oppoſe us, that the *Jews* did to oppoſe our Saviour; they urged to our Saviour, That he was an Innovator, and that he oppoſed the Traditions of their Church; which (ſay they) had continued, from the eſtabliſhment of it by God in *Moſes*'s time. This method you obſerve againſt us, calling us Innovators, who are the chiefeſt oppoſers of Innovation; for our Churches endevour, is to caſt off what you have Innovated in Chriſtian Religion. Let me ask you one Queſtion; Do not you believe, all that the Church of *England* believes?

Papiſt. "We do, but we believe more.

Prot. Then let me tell you, whatſoever is more, are *Romes* Superſtructures, and Innovations; and ought to be rejected of of all true Chriſtians.

Papiſt. "I doubt I have kill'd the wrong man, for I doubted "not, from a Quaker to have made you one of us; but inſtead "of that, I have made you a Proteſtant, and for ought I know, "I may chance to be one too: But I will not quit the Field yet, "but have more diſcourſe with you.

Protest. With all my heart, for (me-thinks) the more I discourse with you, the more I am enabled above my capacity, which I must attribute to Gods goodness, who enables me, a weak Instrument of his, to defend his truth.

Papist. "If it be the truth, I wish it may appear so; in the "mean time I shall proceed thus, Your Religion was never heard "of before *Luther's* time.

Protest. Is not that Argument worn thread-bare yet? But seeing you insist upon it, I shall repeat unto you, for answer, the words of a Learned Man, out of his Epistle Dedicatory to His present Majesty; the words (as I remember) are these,—"Since *Stillingfl.* "that great Miracle of Divine Providence, in your Majestie's "most happy Restauration, we have seen those, who before "triumphed over the Church of *England*, as dead; as much ex- "pressing their envie at Her resurrection: Neither could it other- "wise be expected, but that so sudden a recovery of Her former "Lustre, would open the mouths of Her weak, but contentious "Adversaries; who see Her shine in a Firmament, so much a- "bove them: But it is a part of Her present Felicity, that they "are ashamed of the insulting Question (What is become of "your Church now?) and are driven back to their old imper- "tinency (Where was your Church before *Luther?*) They "might as well alter the Date of it, and ask where She was "before your Majesties Restauration? For as She only suffered "an Eclipse, in the late Confusions; no more did She (though "of a longer stay) in the times before the Reformation; and "it was Her great Honour, that She was not awakened out of "it (as of old they fancied) by the beating of Drums, or the "rude Clamours of the People; but as She gradually regained "Her Light so was it with the Influence of Supreme Autho- "rity, which has caused so close an Union and Combination "of Interests between them, that the Church of *England*, "and the Royal Family, have like *Hipocrates* his Twins, both "wept and rejoyced together: And nothing doth more argue, "the excellent constitution of our Church, than that therein the "purity of Christian Doctrine is joyned with the most hearty "acknowledgment of your Majestie's Power and Supremacy— Thus far that learned Author; I shall add further, That if a Church ecclipsed or unseen, shall be the destruction of it, or that there was never any such thing, I would very fain know, where the

the Church of God was, when (it was said) the whole world was turn'd Arrian; and before our Saviour came into the world, how often was the Church of God invisible, and the Worship or Religion appointed, utterly overthrown by Idolaters? Such as the Church of God was in those days, the same our Church was before the Reformation; and where the one was, there was the other; in Dens and Caves, and in the hearts of good and Religious Men, where God did recieve an acceptable Sacrifice. We see in the 19 *Chap.* of the first Book of *Kings*, *verse* the 10. how invisible the Church of God was, by the expression of the Prophet *Elias* there, — *I have been very jealous for the Lord God of Hosts; for the Children of* Israel *have forsaken thy Covenant, broken down thine Altar, and slain thy Prophets with the sword, and I only am left, and they seek my life to take it away*— These were the words of a true Prophet of the Lord, to whom the Church of God was so invisible to him (though often a fore-seer and fore-teller of future contingencies) that he conceives himself to be the only Servant of the Lord, left upon the face of the earth, yet the Eighteenth *verse* of the fore-mentioned *Chap.* God tells the Prophet of Seven Thousand Men in *Israel* remaining, even all the Knees that have not bowed *unto* Baal, *and every Mouth that hath not kist him.* — That you see before *Luther*'s time, notwithstanding their invisibility (according to this of the Prophet,) God might, and no doubt had thousands of true believers, *which had not bowed their knees to* your *Baal* of *Rome*, and *whose Mouths had never kist him*; and no doubt, the *Simile* is very pat between this *Baal* of *Jezabel*'s in the Book of the *Kings*, and your *Baal*, *i. e.* the Pope of *Rome*; for, as this *Baal* of *Jezabel* was to be Bowed unto, and Kissed; so is your *Baal* or Pope of *Rome* likewise to be Bowed unto, and Kissed, (not his Face, but his Toe) even by Emperors, and Kings, as well as by the meanest of his Worshipers and Abettors; and thus according to the Apostle St. *Paul*, in the second of the *Thessalonians* Cap. 2. Ver. 4. *He is an adversary* [to our Saviour and his Holy Religion,] *and exalteth himself above and against all that is called God, or that is Worshiped*; So that He doth sit as God in the Temple of God, shewing himself that He is God. And this truth is yet more confirm'd even by your selves, by whom this Pope is called [*Dominus Deus noster Papa*;] and to this Pope (in your ordinary discourse either to him, or of him

1 Kings, Cap. 19. Ver. 10.

Our Saviour did suffer himself to be kissed on the Face; as witness *Judas*'s his betraying this Saviour of the World with a kiss.

him) you attribute a Title only due to God, which is,—*His Holiness.* There be three other Texts in this same Chapter, may very well be applyed to your *Baal*, or Pope, Ver. 8, 9, 11. *And then shall the wicked be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall abolish with the brightness of his Coming*, as it is Ver. the 8th. For during the darkness of Superstition and Popery, (the times preceding before *Luther*, *Calvin*, and others) this *Baal* was Worshiped without controll or visible gainsaying; the true Worshipers, those 7000 that had not Bowed to him, nor Kissed him, being as invisible, as to outward prosperity, as those 7000 in the days of *Elias*: But when the time came for the appearance of those glorious Reformers of Religion, and manners according to Gods appointment; for to this, God alone, as it is in the *Acts* of the Holy Apostles, Cap. 1. Ver. 7. *the Times and the seasons the Father hath put into his own Hands; then did the wiked one* [this Roman *Baal*] *begin to be revealed, whom the Lord shall consume with the Spirit of his Mouth, and abolish with the brightness of coming.* Ver. 8. The 9. Ver. is applicable to your *Baal* in your false Miracles, Signs, and Lying wonders; whereby you lie in wait to deceive the Ignorant and simple. This person must be consumed and abolished; even him (as it is Ver. 9.) whose coming is by the effectual working of Satan, with all Power; [the Inquisition, and their visible pretented intallibilty] and Signs, and lying Wonders — And God knows with such Signs and lying Wonders, false Miracles, *&c.* Your Church is sufficienrly fraught. Ver, 11. is the consequence of the former recited Verses 8, & 9. and therefore God shall send them strong delusions, *that they shall believe Lies*; and this is verified every day, that many among You, (otherwise Learned and wise enough,) do give themselves up to these strong delusions, giving as great credit to your Legends, as the Fables of one *Winifred*, *&c.* as to the Gospel it self; I could add upon this Subject, but I suppose what I have already said is sufficient to evidence unto you the Errors of Your ways, and the Truth of Ours.

Papist. "I confess, I am very much shaken by your Argu-"guments; and the next time we meet, you may possibly ob-"tain an entire Conquest over me.

Protest. I am very glad it is come to this, which is a kind of new Creation in us; God having thus produced Light out of Darkness:

Darkneſs : You having thus (contrary to your intent) ſent me into the Boſome of the Church of *England*, whereinto I hope you will likewiſe throw your ſelf; whereby we ſhall not be half, but whole Brothers, having one Father, (which is God,) one Mother, (the Church of *England*) Jeſus Chriſt the Saviour of the World, being Our elder Brother : In this confidence I dare call you Brother; and Dear Brother, fare you well for this time.

The

The CONCLUSION.

THe Dialogue thus finiſhed; I think it not amiſs to ſay ſomething concerning the firſt General Council, that ever was in the Church of Chriſt; you have the whole Story of it in the 5th Chap. of the *Acts* of the Holy Apoſtles; I ſhall take notice, that it was not called by the particular direction of any of the Apoſtles, but that all of them did concur thereunto; and this was doubtleſs the Method of the Chriſtian Church, during it's greateſt Purity and Integrity; and the truth is, no other way could be uſed while the Church of Chriſt was under Perſecution: but in proceſs of time, when ſupreme powers did recieve, and protect the Chriſtian Faith; and that (as the Scripture ſaith,) Kings and Queens were Nurſing Fathers, and Nurſing Mothers, of the Spouſe of Chriſt; then were general Councils ſummon'd by them, and by them were theſe Councils left to their free Debates and determinations, whoſe Decrees were afterwards confirm'd by the Supreme Authorities, whereby thoſe Decrees, which before ſuch a Confirmation, did only oblige the Conſcience, had then the Coercive Power of the State to compell their Obſervation; and this Method did continue, till the Uſurpation of the Biſhop of *Rome* upon all Powers, both Civil and Eccleſiaſtical: for he now takes upon him to aſſume unto himſelf the Power of calling Councils, of preſiding in them, and Confirming their Decrees; ſaying, that without His Confirmation they are invalid. Thus does he make his own Will to be of more Authority, than a General Council; and this ſame Will of his, to be Superior to all Supreme Powers and Authorities whatſoever: But I ſhall add no more upon this Subject, but proceed to what I at firſt propoſed in the begining hereof; where I ſhall take notice of ſome things in the 15th Chap. of the *Acts* of the Holy *Apoſtles*, where we read of the firſt General Council that ever was in the Church of Chriſt; (and therefore moſt likely to be a direction for all others,) it was occaſioned by an Appeal made by ſome converted Gentiles, to this General Council, for ſome Phariſaical Chriſtians

ans would impose upon these Converted Gentiles the whole Law of *Moses*; therefore to this General Council they do appeal; the words of the Council are these. — *The Apostles, and Elders, and Brethren send Greeting, unto the Brethren which are of the Gentiles in* Antioch, *and* Syria, *and* Cilicia. Ver. 23 of that 15. Chap.

Forsmuch as We have heard, that certain which went out from Us, have troubled You with Words subverting Your Souls; saying, Ye must be Circumcised, and keep the Law, to whom We gave no such Commandment. 24.

It seemed good unto Us, being Assembled with one accord, to send chosen Men unto You, with Our beloved Barnabas *and* Paul. 25.

Men that have hazarded their Lives for the Name of Our Lord Jesus Christ. 26.

We have sent therefore Judas, *and* Silas, *who shall also tell you the same things by mouth.* 27.

For it seemed good to the Holy-Ghost, and to Us, to lay upon You no greater Burthen, than these necessary things. 28.

That Ye abstain from Meats offered to Idols, and from Blood, and from things Strangled, and from Fornication; from which if ye keep your selves, ye shall do well; fare ye well. 29.

These be the words together; We shall now take them into parts. — *The Apostles, and Elders, and Brethren.* [There is no Primacy in St. *Peter*, or in any body else; either first, as to calling of this Council; Secondly, In degree it self; or Thirdly, by way of Confirming this Decree of the Council, Apostles, Elders, and Brethren, are all alike concerned;] 1. 2. 3.

Send Greeting, unto the Brethren, which are of the Gentiles in Antioch, Syria, *and* Cilicia [Now here I cannot but take notice, that the Church of *Jerusalem* treats the Churches of *Antioch*, &c. not with a Maternal, but a Fraternal Appellation; not like the Church of *Rome*; (certainly if ever any had been the Mother-Church, it must have been that of *Jerusalem*, St. *Peter*, and all the rest of the Apostles; yea, even a General Council there residing,) which makes her self the Mother-Church, and all others she will have to be esteemed but Her Children; and yet in this General Council St *Peter* was present, as appears by the 7. Verse of this 15 Chap. and yet St. *Peter* does not pronounce any Judgement, contenting himself rather with relating matter of Fact, and *Paul* and *Barnabas* do the same, as it is Ver. 11. But the Apostle St. *James* proceeds further in Ver. 13, 14, 15, 16, 17,

17, 18. and in the 19 Ver. is very bold saying; — *Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God*; — and Ver. 20, He proceeds. — But that we [here St. *James* is equal with St. *Peter*, or any of the rest] write unto them, that they abstain from pollutions of Idols, and from Fornication, and from things strangled, and from Blood; -- And to this Sentence of St. *James* the whole Council acquiesces, not any one speaking after St. *James*; - *For asmuch as certain which went out from Us, have troubled you with words subverting your Souls*, saying, *Ye must be Circumcised, and keep the Law*, to whom We, not St. *Peter* alone] gave no such Commandment, it seemed good unto Us, being assembled with one accord; [This Council you see was not called by St. *Peter* alone,] to send chosen men, unto You with our beloved *Barnabas* and *Paul*, Men that have hazarded their Lives for the Name of Our Lord Jesus Christ; We have sent therefore *Judas*, and *Silas*, who shall also tell you the same things by word of Mouth, for it seemed good to the Holy-Ghost, and to Us; [you see the Holy-Ghost is not tyed to St. *Peter's*, or the Pope's Chair, nor the Colledge of Cardinals, but remaining with the General Council) To lay upon you no heavier burthen than the necessary things, that ye abstain from Meats offered to Idols, from Blood, and from things strangled, and from Fornication; [all this, the Sentence of, and Opinion of St. *James* delivered to the Council, and thus approved of by the Council,] from which if ye keep your selves, ye shall do well, fare ye well.

I have thus run over the words of this first General Council, with some few Animadversions thereon; and if therein I have done the Christ any Service, I have my aim, and do return unto him all Honour, and Glory, for His assistance herein, by whom I have been hereunto enabled.

To the Holy Trinity, Father, Son, and Holy-Ghost, be all Honour, and Glory, now, and for ever. *Amen.*

FINIS.